



Happy Chanukah

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THE Indiana Jewish Post

and Opinion

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Hastens Buy \$1 M. Note To Aid Israel Economy

By far the largest individual purchase of an Israel note in Indiana was announced this week in the amount of \$1 million by the Indianapolis Office of the Israel Bond Organization. The purchasers were Hart and Mark Hasten, the brothers who have headed the local bond sale and who have been instrumental in bringing the city out of the class of one of the lowest cities of any size in the sale of the bonds.

The purchase was decided on when the Hastens accompanied Prime Minister Begin to Los Angeles for the record-breaking sale there - \$23 million, the largest amount sold at any one affair in the almost 30 years of the existence of the bond organization.

There have been two previous purchases totalling \$1 million each, but both were not by individuals but by banks - the Indiana National Bank and the Merchants National Bank.

Summer Staff Positions Open For Center Camps

A variety of positions in the Jewish Community Center summer camp programs for children and teenagers are available.

Three of the programs, a half-day activity program for four and five year olds, a day camping program for first through fourth graders, and a sports-adventure day camping program for fifth through eighth graders, begin with an intensive four-day staff orientation on Tuesday, June 12. Orientation will be followed by two four-week sessions, beginning on June 18 and ending on Aug. 10.

One of the programs, "Westward Ho", a three-week travel program for junior high students, involves meetings and planning sessions prior to departure during the third week in June.

The positions are available to anyone of sophomore year level of high school and beyond.

Compensation offered a staff member is based on education and directly related experience. In addition, summer staff are given a free membership at the Center during their term of employment.

For further information contact Bob Litvak, program director at the Center.

Maurice Jacobs, 72; Community Leader

Funeral services were held Wednesday for Morris Jacobs, president of Success, Inc., who died Sunday at his home. He was 72 years old.

Rabbi Jonathan Stein conducted the services at the Aaron-Ruben Meridian Hills Mortuary. Burial was in the Indianapolis Hebrew Congregation Cemetery South.

The printing company which Mr. Jacobs founded in

1941 was one of the largest in the state, and had expanded with a plant in Cincinnati. Mr. Jacobs was active in the Jewish community, having headed the Jewish Family and Children's Services and served on the boards of the Federation and IHC.

Survivors include his wife, Mrs. Marjorie Jacobs; two sons, Stephen and Richard, and a sister, Mrs. V.E. Winfield, Winnetka, Ill.

Journalism Trainee

An opening is available in our news department for someone who would like to make a career of reporting, interviewing and writing. Contact Gabriel Cohen at THE INDIANA JEWISH POST AND OPINION

611 N. Park Ave., Indianapolis, Ind. 46204

Federation Executive Votes Against Academy Grant

For the second time in recent years the executive committee of the Jewish Welfare Federation has rejected an application from the Indianapolis Hebrew Academy for an allocation. The vote was 17 to 7. The Academy had requested \$60,000.

The committee heard an exhaustive report on the Academy by Gerald Kraft, who had been aided in its early fact-finding by Lawrence Maslan.

AT A FULL and lengthy discussion, the committee heard from all sides, and although the discussion never got out of bounds, there were considerable confrontations.

Mark and Hart Hasten, who were principal founders of the Academy and have been its presidents in its eight years of existence, were invited to take part in the discussion. They provided an additional document showing that more than half of the 114 students at the all-day school were

from congregations or unaffiliated families other than B'nai Torah where the Academy was housed prior to its present location.

The \$60,000 figure was arrived at as the deficit in the Hebrew department.

An amendment to the motion to approve the allocation that would have made the Academy a constituent of the Federation was opposed by both sides and was withdrawn before being put to a vote.

THE ARGUMENTS against the allocation ranged from the need to support public schools to the fact that the instruction is along Orthodox lines. There are day schools now in many cities under Conservative auspices and a few even under the banner of the Reform Movement. In almost every city where there is a day school the federation supports it regardless of its religious affiliation.

The Hasten family has

withheld its \$50,000 pledge for the 1978 campaign, asserting that it was made on the understanding that it was to be tied to the decision on an allocation to the Academy. At the meeting, another big-giver who opposed the allocation refused to be tied down to a statement that he might withhold his pledge if the allocation were to be approved. He stated that he was not dealing with a decision on his future commitments but any pledge that he had made had been paid.

THE FIGURES for enrollment show that 40 per cent of the students are from families who are members of B'nai Torah, 25 per cent from the Indianapolis Hebrew Congregation families, 15 per cent Beth El and 20 per cent unaffiliated.

The four-acre grounds of the Academy and the structure are debt free. The Post and Opinion was told, with the valuation somewhere in the neighborhood of \$2 million.

Part Of 1979 Drive

Israel's Project Renewal Is Adopted By Community

By JO-ANN PINKOWITZ

The United Jewish Appeal's Project Renewal, an attempt to correct socio-economic problems in Israel, will be emphasized locally in the 1979 Campaign.

The Jewish Welfare Federation Women's and Young Women's Division have adopted Project Renewal and will be actively seeking funds for this project. It was agreed that the program would require contributors to give at least 10 per cent more than last year's pledge before making a contribution to Project Renewal.

The JWF Men's Division, on the other hand, has not determined its approach to soliciting for Project Renewal. The Executive Committee has considered a

plan which would make solicitations for Project Renewal an integral part of the Campaign as well as another plan to solicit only selected contributors.

According to leadership sources in the Drive the Women adopted Project Renewal so readily because of its emotional appeal.

Project Renewal is an effort to eradicate the slums in Israel and to reduce the socio-economic gap that exists there. This partnership with the Jewish communities in the United States was developed to help Israel correct social problems that she is unable to meet with her own resources. Israel is seeking financial aid for Project Renewal as well as American advice in meeting

this critical social problem

PROJECT RENEWAL will help 200,000 second generation Israeli youths. At present, housing conditions are inadequate and 27,000 people are living in substandard housing.

With the funds from Project Renewal 30 target communities have been chosen as beneficiaries. Day care centers, housing for the aged and community centers have been planned. The project has a goal of \$400 million.

The thirty-one Indianapolis women who attended the JWF Mission to Washington last month learned about Project Renewal and all made pledges. Barbara Kahn recently gave a slide presentation on the project at a worker's training session.

I Heard It On Thursday

Holidays Spent With Family

By GISELA WEISZ

HEARTWARMING - Ann and Dick Glasser just happened to be in the neighborhood and dropped in on Alice and Leonard Berkowitz. The neighborhood? Longboat Key, Florida. The Berkowitzes own a condominium there, as do many other families from our town. Commuting between their condos in the Saratoga vicinity and Indianapolis are Diana and Manuel Leve, Margot and Julian Kiser, Mamie and Oscar Tavel, Carolyn and

Sam Pearlman, Sylvia and Joe Rothbard and Betty and Morris Rothbard.

SURPRISE - The children of Rose and Harold Rapoport, Stephen, Norman and Elaine, prepared a twenty-fifth anniversary party for 130 people, in secret, for their parents. The preparations went on for months and the Rapoport had no idea that their wedding day will be recalled in such an elaborate fashion. A replica of their original cake was offered after the catered dinner in the Marten Manor Clubhouse.

When Elaine read the poem written by her, about the past 25 years in her parents' lives, tears were shed in the audience. But the evening was a joyous one; musicians played and couples danced after the meal. Among the guests were: Charlene and Art Sachs, Myra and Abe Borin, Thelma and Sol Blickman, Irene and David Weintraub, Gertrude and Arnold Zarek, Fla., Miss Nathaly Dock, Hilda and Shoolem Ettinger, Harold and Evelyn Goldberg, Ruth and Herman Steinkeler, Ronald and Linda Glanzman, Jacqueline and William Cohen, Jeanette and Eric Taylor, Barbara and Oscar Segal and Jeanette and Isadore Dock.

STITCHES IN GOOD TIME - Get ready for a treat! "The Fabric of Jewish Life" exhibit from the Jewish Museum of New York will

come to Indianapolis in February. This reporter happened to see this collection of treasures while in New York. The well preserved sampling of needlework by and for Jewish women throughout the centuries leaves the onlooker deeply moved. The exhibit will be at the Indianapolis Museum of Art with Irene Goldberg helping with the arrangements. Don't miss it!

GRANDMA'S HOUSE - Hanukkah vacation will be spent in grandma's house. Lil Horwitz will be happy to have the Klain family, Sarann and Stanley with their children, Ronald, David and Marlo in her Florida home.

IT'S A GIRL - Barbara and Isadore Nisenbaum are the grandparents of a baby girl, born in Boston to their son and daughter-in-law, Steve and Jen Nisenbaum.

JUST FAMILY - Rose Greenwald and Charlotte Epstein have returned from Houston, Tex., where they visited their aunt and uncle, Leah and Abrahm Simon.

FOREVER YOUNG - If you had worried about the ravages of old age, please don't do it any more, -- or at least put it off til March 9. That's when the leader of the "Gray Panthers", Margaret Coon, will be in town to give you ideas on how to be vibrant and effective in spite of the accumulating birthdays!

FATHER'S DAUGHTER - Norma Hirst has returned from London, where she helped celebrate her father's 80th birthday.

Newcomers

The Gorelicks

Burton and Roberta Gorelick, 9073 Sweet Bay Court, recently moved here from West Bloomfield, Mich. Burton attended Detroit Institute of Technology. In his spare time he enjoys boating and bowling.

Roberta enjoys boating, bowling, needlepoint, rug hooking and cooking.

The Gorelicks have two children, Dana, 6, attends Greenbriar, and Damon, 4, attends IHC nursery.

We welcome the family to Indianapolis and hope they enjoy their stay here.

Impressions

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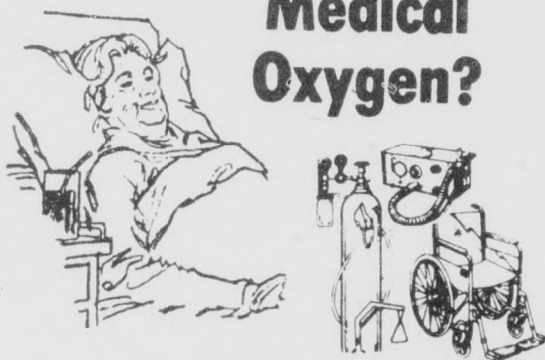
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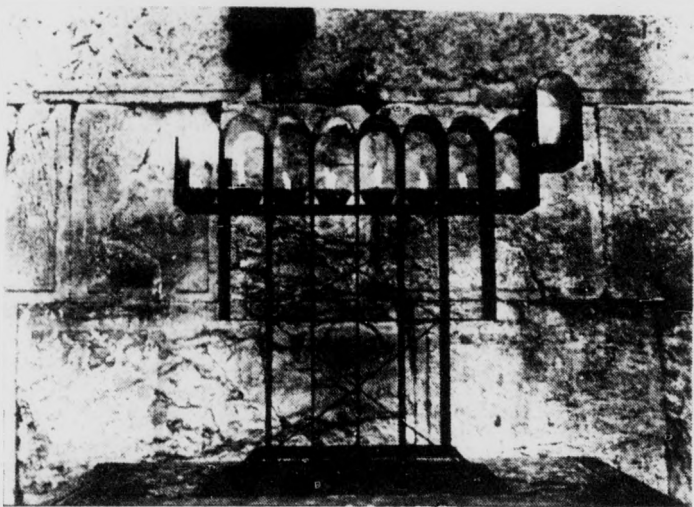
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EIGHTH NIGHT — It's the eighth night of Hanukkah at the Western Wall which is as close as possible to the actual spot of the Temple where 2000 years ago the lone cruse of oil lasted for the full eight nights. This man-size menorah is lit for the thousands who came to the holy spot for the last night of the holiday.

School Super Says Israelis As Vengeful As The Germans

By ELLIE FIER

BALTIMORE (P-O) — "I may be accused of being somewhat prejudiced" said Boyce Mosley, a superintendent in the Baltimore City School system, "but look at the Jewish people now in Israel in their attitude towards the Arabs, as brutal, as vengeful as the Germans were towards them".

Appearing on the TV program, "Square Off", on Nov. 18, the Black administrator said Hitler's extermination of Jews as a way of protecting his homeland is comparable to the mentality of the Jews of today. "As horrible as the atrocities were" Mosley added in the spirit of what he described as justice and mercy, "It's time for us to forget. Time has elapsed and we should try to cleanse our minds and not be so vengeful".

THE PROGRAM, which seeks to air views, not solve problems, presents prominent panelists who discuss issues of current interest.

Brownlee Corrin, professor of communications at Goucher College, was challenged by Elaine Stein on the show when he agreed with Mosley. Corrin said that Nazi war criminals should not be deported — that the U.S. should "stew with its problems". He added that the Jews wanting back their homeland of 5000 years age was "historic nonsense".

Angry letters poured into the show's producer, critical of the comments, the prejudices and the ignorance. Some letters demanded a

public apology, others, the men's positions.

Stanley Sollins of the Baltimore Jewish Community Relations Council reacted to the program in a brief note to the station stating that "every believer in human rights and dignity deserves an apology".

HOWEVER, in an interview Sollins said "We're very firm advocates of free speech. Everyone has a right to say what they want to say even though we don't agree with them". Asked if these men should be allowed to hold their positions of influence, he replied that he didn't believe in chopping heads. When further questioned as to what the job of the Baltimore Jewish Council was if not to protect the interests of the Jewish people, Sollins said: "We take the appropriate action indicated depending on the particular circumstances involved."

Baltimore City comptroller, Hyman Pressman, an outspoken advocate on Jewish issues, said that "Mosley should be taken to task for his outrageous remarks."

Food Price Jump For '79 75%

JERUSALEM — While in the United States there are loud cries over the inflation rate of seven or eight per cent, according to the Israeli budget submitted to the Knesset for the next fiscal year, food prices will increase by 75 per cent and public transportation fares by 85 per cent.

Prospects Dim For More Talks

WASHINGTON, D.C. — The real question is whether the peace negotiations will be put on ice for the time being or will be continued with little real hope for a breakthrough.

ALTHOUGH ISRAEL and the United States are putting on their best face, not so Egypt. She is hammering away at blaming Israel, and with the United States hav-

ing sided with her, Israel has been put on the defensive, a hardly envious position to be placed in.

Israel's cabinet is studying the situation, having heard from Moshe Dayan, Foreign Minister, the results of the fruitless talks in Brussels with Secretary of State Vance and Egypt's Foreign Minister Khalil. No one sought to disguise the ser-

iousness of the situation, especially since cocky Mr. Sadat threatened there would be no returning to the status quo prior to Camp David and his trip to Israel.

PRESIDENT CARTER has ruled out another Camp David-type summit, but has expressed conviction that a peace treaty, while not imminent, will be signed.

National Effort Launched

Communities To Brief Congressmen

NEW YORK — Local Jewish communities through their Jewish Community Relations Councils were being urged this week to brief their Congressman and the media on the shift in the role of the United States from mediator to advocate of the Egyptian position.

THE ACTION was taken at an emergency meeting of the strategy sub-committee of the National Jewish Community Relations Advisory Council, which has initiated

telephone calls to the 104 local CRCs.

The meeting was attended by the executive vice presidents of the three major civic defense organizations, the American Jewish Committee, the American Jewish Congress and the ADL, Bertram Gold, Henry Siegman and Ben Epstein respectively. The members of the strategy committee are Philip Baum (AJCongress), Dr. George Gruen and Abraham Karlikow (AJCommittee) Daniel Mariaschan (ADL), and Al

Chenin Chernin and Charney V. Bromberg (NJCRAC).

THE TELEPHONE CALLS were followed up with dispatch of an analysis of the situation which in effect stated that the United States has shifted its role and should return to the one it took at Camp David when it mediated between the two sides. One of the documents was a question and answer outline with such questions as what has Israel yielded and what has Egypt yielded.

Ostracized 36, Now 33, Now Challenge Carter

NEW YORK — The 36 prominent American Jews who were practically ostracized earlier this year for criticizing Israel indirectly by supporting the Peace Now movement have dispatched a strong message to President Carter charging that the United States has departed from its mediator role in the Middle East peace negotiations.

Rabbi's Sidewalk Marked By Swastika

FAR ROCKAWAY, N.Y. — Rabbi Allan Blaine got a hurried call from his wife to come home immediately.

He left his study and walking to his house saw what it was that disturbed Mrs. Blaine. Scrawled crudely on the sidewalk was a swastika and a German iron cross. Thinking this could have been an inadvertent action and not directed specifically at him, he checked the sidewalks in the neighborhood and found them unmarked.

Writing in his bulletin, he said he told his family not to eradicate the anti-Semitic insignias. "Perhaps some one will see it and be ashamed at least it will be a beginning," he wrote in his bulletin.

ALL BUT THREE of the 36, who were headed by Saul Bellow, and included a member of rabbis, signed the challenge to the President. Two could not be reached and a third refused to go along.

"Last spring," the message read, "the signers of this telegram sent a cable of support to the Peace Now Movement in Israel. In that telegram, we specifically criticized several aspects of the Begin government peace policy. In light of that, we

think it important that you be made aware that we find the position of the United States re the present status of negotiations between Israel and Egypt unacceptable. In our view, it does serious damage to the prospects of peace."

THE MESSAGE went on to challenge the revisions that Egypt has demanded in the Camp David Peace treaty and the support given to those revisions by the Carter Administration.

Schindler Changed His Text, Missionaries To Champions

HOUSTON — In his address urging the Reform Movement to launch a wide-scale conversion effort among the "unchurched" and those non-Jews married to Jews, Rabbi Albert Schindler made an important change in the prepared text of his speech to his board here, according to The Jewish Herald-Voice. The designation in the prepared text urged Reform Jews to become "missionaries for Judaism," but in his talk to his board the president of the Union Of American Hebrew Congregations used instead, "champions for Judaism."

The board adopted Rabbi Schindler's program and authorized formation of a special task force to implement a program to encourage converts to Judaism.

In New York, The Post and Opinion learned that the mail was running about 10 to one in favor of Rabbi Schindler's program. The office of the Union of American Hebrew Congregations said that many of the letters were from Orthodox sources, and others from secular and even Christian correspondents. A spokesman said that much more opposition had been expected.

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1978 Jewish All-American Football Team

By SHELDON WALLMAN

The defense is the bulwark of P-O's first annual Jewish All-American Football Team. However, when you select an all-star team you are limited to one player for each position and that means many talented defenders who we touted in our Previews will be missing from this team.

The offense lacks a team leader at quarterback but most other slots will be in very capable hands.

THE DEFENSE

ENDS — Jon Horowitz, William & Mary, 6:3, 210 lb. Senior from Levittown, Pa. Bob Goldberg, Clemson, 6:1, 212 lb. Junior from Lake Hiawatha, NJ.

TACKLES — Lou Freedman, Georgia, 6:1, 235 lb. Senior from Savannah, Ga. Mike Weitzman, Northwestern, 6:2, 240 Senior from Eastlake, Ohio.

MIDDLE GUARD — Seth Demberg, Temple, 6:1, 225 lb. from Wharton, NJ.

LINEBACKERS — Steve Shull, W&M, 6:1, 200 lb. Junior from Levittown, Pa. Ed Garfinkle, Jacksonville St., 6:0, 215 Soph from Ft. Lauderdale, Fla. Bob Levine, San Diego St., 6:1, 215 lb. frosh from Birmingham, Mich.

BACKS — Jeff Kaufman, Boston College, 6:1, 190 Senior from Greenburgh, Pa. Jeff Rosen, WPI, 6:1, 170 lb. Junior from Island Park, NY. Larry Newman, Syracuse, 5:10, 185 Senior from Short Hills, NJ.

PUNTER — Ken Rosenthal, SMU, 5:9, 170 lb. Junior from St. Louis, Mo.

Horowitz played tough for W&M at DE while accounting for 47 tackles, while Goldberg played behind two seniors for Clemson but still made key contributions. He'll start next year.

The tackles are both standouts. The offense seldom directed running plays at DT's Freedman and Weitzman or at MG Demberg. As a result Freedman was involved in only 46 tackles but all three boys have hopes for the upcoming NFL draft. Demberg has the best shot.

The premier linebacker is Steve Shull who led W&M in tackles with a whopping 126. Garfinkle and Levine are young with a world of promise.

Jeff Kaufman was expected to be the leading back but he tore up his knee early and missed most of the season. Rosen broke the interception record at WPI, while Newman had 22 tackles in a back-up role for Syracuse.

Ken Rosenthal of SMU is

one of the nation's stellar punters but he had stiff competition from Eric Blattman of Columbia, a first team All-Ivy, and Gregg Willner of Michigan who avg. 40.1 yds. including one for 66 yds.

THE OFFENSE

QB — Mark Trestman, Moorhead St., 6:3, 197 lb. Senior from St. Louis Park, Minn.

BACKS — Joel Sigel, Portland St., 6:0, 220 lb. Soph from Portland, Ore. Andy Banks, W&M, 5:11, 180 lb. Senior from Radnor, Pa. Mike Band, Tufts, 5:8, 180 lb. Junior from Westwood, Mass.

ENDS — Stu Feinberg, Mooravian, 6:3, 195 lb. Senior WR from Dover, NJ. Eric Blattman, Columbia, 6:2, 230 lb. Junior TE from Crompond, NY.

CENTER — Larry Rubens, Montana St., 6:1, 220 Soph from Spokane, Wash.

GUARDS — Craig Silverman, Nevada (LV), 6:3, 245 Junior from LaMiranda, Cal. Jerry Mindlin, Florida St., 6:3, 230 Senior from Miami, Fla.

TACKLES — Bill Segal, Arizona, 6:6, 270 lb. Senior from Phoenix, Ariz. Barry Berenson, Pennsylvania, 6:0, 225 Senior from Bayside, NY.

PK — Dave Jacobs — Syracuse, 5:7, 140 lb. Senior from Philadelphia, Pa.

Although the offense is spotty, it includes some true super stars, but not at the pivotal QB position. Our best bet, Mark Trestman, left Minnesota to play for little Moorhead St., where he hoped to have a big senior year. His hopes turned out to be unfounded. Mark could do no better than 2nd string with 94 passes good for only 31 completions and six interceptions.

The backs are led by the sensational Joel Sigel who truly did it all. Joel carried 155 times for 733 yds., a 4.7 avg, with a fantastic 15 touchdowns. But that is only half the story as Joel also gained 536 yds. on receptions, a 9.9 avg, and another 3 TD's. Joel led his team in scoring and, mind you, he is only a soph. Andy Banks finished up his career at W&M scoring 2 TD's on 56 carries for 206 yds, a 3.4 avg. He also had 5 receptions for 29 yds. Mike Bank of Tufts is now considered to be the greatest ball carrier in that school's history. We have been unable to receive his official stats for 1978 but we know he was going well and hoping to duplicate last year's 530 yds. and 8 TD's.

At TE, Eric Blattman pulled in 12 passes for 189

yds, an excellent 15.8 avg and WR Stu Feinberg had 27 catches for 295 yds, a 10.9 avg, and 2 TD's.

The offensive line was led by Bill Segal, a pre-season all-American pick at Arizona, while Bary Berenson was the strong link in Penn's line. Center Larry Rubens was a starter as a soph at Montana St. We moved Silverman and Mindlin over from the defensive line to play guard because they deserved to make the team and OG's were in short supply. Silverman was Nevada (LV)'s leading tackler.

The last man, and possibly the most important, is the diminutive place-kicker, Dave Jacobs of Syracuse, who is now the 5th ranked field goal kicker of all-time and a sure bet for the NFL draft. He had to beat out Gregg Wilner of Michigan and Israeli Dave Freund of Indiana, both of whom had excellent years and also aspire for the draft.

Well, that's the team and I'll bet if someone had the initiative to rent out Yankee Stadium and line up a game with another ethnic all-America team the joint would be sold out.

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Obituary

Louis Caplan, 92; Headed Committee

NEW YORK—Louis Caplan, who served as president of the American Jewish Committee in 1961-62, died here at the age of 92. He had served on the board of trustees of HUC-JIR for 20 years, and had been president of the Pittsburgh United Jewish Federation.

Left an orphan at the age of six when his parents were drowned in a flood, he lived in an orphanage for 10 years. The University of Pittsburgh, from whose law school he graduated in 1912, gave him an honorary doctor of law degree.

Stephen Klein, 71; of Barton's Candies

NEW YORK — Stephen Klein, who is better known as the founder of Barton's Candies, died here at the age of 71. He was supporter and leader in many Orthodox organizations.

When he arrived in the United States as a refugee from Austria in 1938, he started a one-room candy factory and sold his products door to door. The company now does a \$17 million annual gross business.

He was a founder and vice-president of Torah Umesorah and also had served as vice-president of the Jewish Education Committee of New York.

Samuel Rubin, Faberge Founder

NEW YORK — Samuel Rubin, the man who funded Breira for a few years and who aided aspirants in the music world in Israel whether Israelis or Arabs, died here at the age of 77. He was the founder of Faberge, the perfume company.

The Samuel Rubin Chair in Anthropology at Brandeis University was endowed by him in 1951.

In 1963 he sold Faberge for \$25 million and thus was enabled to subsidize many of the charities and institutions he favored.

Martin Kleinbard

NEW YORK — Martin Kleinbard, who served as president of NYANA, the New York Association for New Americans, died here.

Inflation Blamed On Employment

NEW YORK — While Israel's October inflation rate was the highest in its history, 5.7 per cent, Israel's Finance Minister Simcha Ehrlich was telling the Conference of Presidents of Major American Jewish Organizations here that if unemployment was not at stake, Israel could reduce inflation from 40 per cent to 15 per cent. He said such a step was not acceptable, and instead asserted that he hoped to reduce inflation by five to seven per cent annually through increase in exports.

'Kosher Home' Is Published

NEW YORK—The handsomely illustrated first edition of "Kosher Home," a monthly publication available free to members of congregations and available to others at \$18 a year, has reached "today's traditional Jewish woman," the designation by Aryeh Rubin, the publisher in his first message to readers. Fortified by a large number of advertisement from producers of kosher products, the

publication has promised a circulation of 500,000 of the million or so Jewish homes in the United States.

Among the many articles in the first edition are on Sabbath Delicacies (Without Calories), Tay Sachs and other Jewish Diseases, The Shape of the Year to Come-exercises, a very inclusive kosher products guide, and even a page of kosher coupons for the thrifty shopper.

FBI Charges 2 JDL Men Planned N.Y. Bombing

NEW YORK—The attorney for two Jewish men arrested by the FBI on charges of conspiracy to blow up the offices of the Egyptian tourist office here accused the law officials of entrapment.

THE FBI SAID it had found a powerful bomb in a parked car near the tourist office at Rockefeller Center. Bruce Berger, 30, was seized in the car together with Michael Fitzpatrick, an admitted informer for the FBI, who was released but is being kept under police surveillance since he is the only witness.

The second man, 21-year-old Victor Vancier, was apprehended at the Port Authority Bus Terminal, about a mile distant.

The FBI is looking into the possibility that Berger, who heads a successor organization to the Jewish Defense League called the New Jewish Defense League, may

have been responsible for firebombings of cars and homes of Egyptian officials stationed in New York.

THE NJDL charged that the dynamite seized in the car was faked sticks.

Fitzpatrick, a former member of the JDL, is believed to have a Jewish mother.

A campaign to raise funds for the defense of the two men has been launched by the JDL.

BUY

ISRAEL

BONDS

EMERGENCY APPEAL!

**WANTED:
JEWS WHO CARE**

Two dedicated Jewish activists, Victor Vancier and Bruce Berger, were arrested by the F.B.I. in New York this week and charged with plotting an act on behalf of Israel.

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SON IS STATIONED IN ALASKA

My son is in the United States Coast Guard, stationed in Petersburg, Alaska, which is approximately 100 miles south of Juneau. I would like to determine if there any Jewish families near by with whom he could spend the high holidays or Passover. I understand there is a temple in Anchorage, which is a considerable distance from Petersburg; however, if you have another closer, I would appreciate information on Anchorage. —

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LEWIS H. COHEN

The Anchorage Jewish community has just installed its first full-time rabbi, Lester Polonsky. Temple Beth Shalom was organized in 1958 and since then has been served by the Air Force rabbi assigned to Elmendorf Air Base. The religious school, which had been meeting only on Sundays, will now meet twice a week and there is a youth group in the congregation. The 1974 American Jewish Committee Yearbook contains a five-page article with a history of the Alaskan Jewish community. It estimates the Jewish population as under 900, half of whom live in Anchorage and with 208 in Fairbanks and 63 in Juneau, so at least your son can have some Jewish companionship.

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Chavurahs Are Not An Answer

The most popular answer to the problems of Jewish life today is the Chavurah movement. It is touted as the answer to Jewish drop-off, to the single parent family, to a necessary restructuring of the centers of Jewish life.



Karsh

The congregations are still committed to the solving of serious community ills by the constant substitution of new answers rather than some honest and hard questioning. As a result the chavurahs are springing up from coast to coast in both the city and suburbia.

THE LITERATURE is full of its promise. National organizations, who in the last decade paraded the new spirit of Israel as the answer to American Jewish apathy, now proclaim chavurahs as a new cure. Rabbis, searching for any new moment, are repainting the faded banners of last year's solutions, and once again the community is manipulated into thinking that it is "method" that is the answer to our madness. They will not even be deterred by similar errors in approach in the disaster of Jewish education, and the packaged solutions based on the merry-go-round of hiring new principals or buying new books rather than confronting any of the more difficult realities.

It happens that chavurahs are the answer to some things. They do deal with the problems of isolation in our complex modern society. They do bring people together in small meaningful groups, and they do offer them a desirable sense of family.

Find any successful chavurah movement in the United States, and a large and disproportionate part of its membership will be out-of-towners who have moved into the city but not deep enough into the community to meet their own personal and family needs.

IT IS EXACTLY for this reason that the chavurah movement seemed to be the answer to the isolation and alienation on the college campus over a decade ago, and it worked for a time. But what it really succeeded in doing was to effect close friendships and not necessarily more Jewishness although that was often a passing byproduct. In the aftermath not even the valued shared experiences were strong enough to hold the movement.

Of course the campus is not the community. The community does not have to suffer the graduation of a mature and experienced class each year, but the new mobility of the Jewish community makes the situation more analogous than it would have once seemed.

THERE IS nothing wrong with the creation of small meaningful groups. We need them. The problem occurs when we see the movements as dealing with the estrangements of Jewish people from Jewish life, and see the movement as the answer rather than seeking something of real substance.

Our experience indicates no cause to believe that chavurahs will necessarily strengthen Jewish life. More often they will become the unique product of their founding group with no inheritable legacy.

Too harsh? I think not. With kids on the campus we were willing to take any opportunity because we had nothing else of substance going. But the risk in the general community is much greater because we are in danger of manipulating away any credibility that we still have left.

GREATER THAN the rush to chavurahs in the last decade was the rush to the "authentic experience" of the religious cults. People were crying for spiritual fulfillment, but they were unwilling to pay the price of commitment. They wanted it right now. The chavurah might have given them people to hang on to, but it would not have answered their thirst.

Solutions to problems are never easy, but we will never even begin while we are still willing to buy easy solutions.

Flashbacks In Jewish History

Rabbi Yair Bachrach's Popular Response

By RABBI A. P. BLOCH

January 1, 1702 — Rabbi Yair Chaim Bacharach, author of a highly popular book of responsa, died in Worms, Germany.

Yair, a descendant of a distinguished rabbinical family, was a great scholar and a prolific writer. Most of his manuscripts were lost to posterity because he could not secure the needed funds to publish them. Fortunately, a grant by Samuel Wertheimer, the wealthy Viennese court-Jew, paid for the publication of Yair's legal responsa which were received with acclaim by rabbinic scholars.

THE BOOK was named

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"Chavas Yair", which has a double entendre. It means "The Expression of Yair". In Judeo-German it also means "Chava's (or Eva's) Yair". The book was actually named for his grandmother, Chava, who was a granddaughter of the famous Maharal of Prague.

Chava was a talmudic scholar in her own right and was occasionally consulted by rabbis. She was married in 1600 to Yair's grandfather, Rabbi Abraham Bacharach of Worms. She was widowed in 1615 and left with four

young children. Her ambition was to settle in Palestine but she did not want to go until her children were married off. She finally left in 1651 but tragically died on the way in Sofia, Bulgaria, where she was buried.

(Continued on next page)

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Names In The News

Sammy Davis, Jr.'s Attachment To Judaism

An applauding audience of 3000 heard Sammy Davis, Jr., go into more detail about his Jewishness than has been made public up until this time. He related that he converted to Judaism over 25 years ago after five years of interest and study. "Judaism," he said, "was an answer for me. I was looking for a reason to exist beyond the applause." Referring to the many jokes about his conversion, he said it was all worthwhile when he saw his son become Bar Mitzvah. His theme in his discussion with Rabbi William Berkowitz at B'nai Jeshurun's "Dialogue 78" was the need for Black-Jewish cooperation. Recalling the aid Jews gave to the civil rights movement, the entertainer said he could not understand why some young Blacks are anti-Semitic. "Didn't anyone tell them?", he asked. "Doesn't anyone care?"

Stanley Kramer's New Movie

Jack P. Eisner, chairman of the board of Stafford International Corporation, was in Warsaw during the Ghetto uprising and his firm is financing a picture to be directed by Stanley Kramer which will tell his life story. Originally named, "The Survivor," it has been retitled, "P14461—The Survivor." Abby Mann is scripting the movie and Victor Stoloff is the producer. From the Warsaw Ghetto, Eisner was shipped to a concentration camp, and after liberation came to the United States in 1949 at the age of 22.

Ernie Grunfeld On Israel

Ernie Grunfeld, of the Milwaukee Bucks, has no intention of joining an Israeli basketball team like Aulcie Perry and Tal Brodie, but he has been to Israel four times and will be going again this summer. Grunfeld's father was a soccer player in Rumania, where Ernie was born and brought to the United States at an early age. He told The Intermountain Jewish News, "I don't carry a torch or anything because I have my own life to live. But I love Israel and eventually maybe I'll move there." As for his religious life, he said "I always went to temple on all of the holidays, and I still do."

First Jewish Woman Canadian Mayor

Mrs. Stella Ziff believes she is the first Jewish woman mayor of a Canadian city, following her election to that post in Fort Erie. Her husband preceded her in that post, although that was long ago — 1948-1949. A past president of the Sisterhood of Temple Beth Zion, she is active in many Fort Erie's civic groups, and told The Buffalo Jewish Review that her family has encountered virtually no anti-Semitism in Fort Erie. During the campaign when there were some comments that a Jewish woman as mayor might not be appropriate, she met the situation head-on: "I said I'm Jewish and I'm a woman. I said I'm not going to change my religion. And I'm not going to change my sex."

The Hidden Torah

When Rabbi Israel Moshowitz of the Hillcrest (Queens, N.Y.) Jewish Center contacted Marcus Saperstein, a member of his congregation, to participate last Hanukkah in a service to rededicate a Torah that has been discovered hidden in a Berlin cemetery, he got a shock. His Congregant told him this story: On Kristallnacht in November, 1939, the Nazis looted and destroyed every synagogue in Berlin. I was just a little boy then. My father and I walked from synagogue to synagogue and we discovered one Torah scroll that had somehow escaped the pillaging. We took it to the Jewish cemetery and buried it. My father died in Auschwitz, but I will be honored to carry the Sefer Torah that he and I together helped save." The story was repeated by Rabbi Richard J. Margolis, of Beth Jacob Congregation in his bulletin.

The Gymnast

Sharon Shapiro who is U.S. vault champion, took sixth place in competition with 12 would-class gymnasts in the six-nation Coca-Cola international gymnastics tournament at Wembley in England. The 17-year-old California girl is ranked sixth in the United States. She won five gold medals in last year's Maccabiah.

Outspoken Zionist Leader

Outspoken Zionist leader Jacques Torczyner, who is a member of the American Section of the Jewish Agency, stirred up a meeting of the General Zionist Organization here when he blamed Israelis for rejecting Americans who came to live there. Amid shouting from the audience, the fiery American maintained that lack of proper integration procedures was one reason why diaspora Zionist leaders did not make aliya to Israel. "The truth is," he asserted, "they don't want us there. We will see real aliya when the

Government has integration done properly." He then related that many Americans who went to Israel had spent a year there without being invited into other homes.

Israel's Athletes of the Year

Athletes of the year for each of Israel's 30 years of existence have been named by the Israel Olympic Committee. Eight are women, and one, Tal Brodie, a former University of Illinois cage star. These honored were awarded specially minted medals. They include: 1949—Ya'acov Chodorov, goalkeeper; 1950—Yehoshua Glaser, soccer player; 1951—David Tabak, sprinter; 1952—Tamar Schumacher, high jumper (and basketball); 1953—Shimon Shelah, basketball; 1954—Ahava Kraus, high jumper; 1955—David Kushnir, long jump; 1956—Shoshanna Ribner, swimmer; 1957—Nahum Stelmach, soccer; 1958—Uri Zohar, shot put; 1959—Ralph Klein, basketball; 1960—Yair Pantilat, runner; 1961—Tanhum Cohen-Mintz, basketball; 1962—Haim Hazzan, basketball; 1963—Avraham Melmed, swimmer; 1964—Gershon Shefa, swimmer; 1965—Elazar Davidman, tennis; 1966—Deborah Turner, sprinter; 1967—Henry Herscovic, shooting; 1968—Mordecai Spiegler, soccer; 1969—Lydia Lazarov and Zephania Carmel, yachting; 1970—Hanna Shezifi, runner; 1974—Shlomit Nir swimmer; 1972—Esther Roth-Shahamov, hurdler; 1973—Yuval Vishnitzer, runner; 1974—Dan Brenner, swimmer; 1975—Micky Berkowitz, basketball; 1976—Edouard Weitz, weightlifter; 1977—Tal Brodie, basketball; 1978—Shimshon Brockman and Eitan Friedlander, yachting.

Ghost Writers

Something of an expose was caused when Amos Ilon, the author of "Fathers and Sons," and "Herzl" asserted that the autobiography of Teddy Kollek was written by Moshe Pearlman, and that other famous Israelis likewise used ghost writers. Golda Meir's memoirs were written by Rina Samuel who also penned Yigal Allons book, "Keshet Lochamim". Even part of Abba Eban's volume, "My people," was written by Neal Cassadeau, an editor of

The Cleveland Artist Is Not Jewish

Mary Spain, blue-eyed and blond artist of Cleveland, is not Jewish but many of the things she does in her daily life make most American Jews seem hardly observant. The wife and mother attends Sabbath services, usually at Brith Emeth Temple, and observes a form of Shabbat with her family, including lighting of the candles, a special Friday night meal, and reserving the Sabbath as a day of rest and contemplation. She has taken between two and three courses each semester at the College of Jewish Studies for the past three years, according to The Cleveland Jewish News. While her husband and daughters were originally skeptical about her adopted rituals, "they gradually grew to accept and enjoy them too," she said. Many of her friends think her love affair with Judaism is a "little nutty" but "I am an artist so they tend to forgive me my quirks. When I was 41 I came to that classic midpoint in my life. I felt something was missing," she told Cynthia Dettelbach. Turning to Ecclesiastes and the Proverbs to seek guidance, she took the advice of a friend and drove over one afternoon to the College of Jewish Studies where Rabbi Zvi Yehuda became her mentor and she sat in on one of his classes. Since then her interest in Judaism has grown and many of her paintings are inspired by ideas or philosophical concepts gleaned from her courses at the College and her readings in the Bible and the other sacred texts.

About People

Former President Gerald Ford will visit Israel next month, it was announced in Jerusalem by Henry Kissinger. Ford was always a good friend of Israel, Kissinger said, so it was "natural that he should want to visit the Jewish state."

With The Rabbis

Rabbi Jonathan Stein has been elected senior rabbi of the Indianapolis Hebrew Congregation, succeeding Rabbi Maurice Saltzman. Temple Sinai, Toronto, has elected Rabbi Benjamin A. Kamin as assistant rabbi. Rabbi Harvey Markowitz has been elected to the pulpit of Congregation Emanuel, Victoria, Canada. Ahavath Israel Congregation, Ewing Township, N.J. has elected Rabbi Philip Book to fill its pulpit. The new spiritual leader of Beth El Congregation, East Windsor, N.J. is Rabbi Ronald Roth.

Sermon Of The Week

My Changing Belief About "God" — Rabbi Sidney H. Brooks, Temple Israel, Omaha.

Rabbi Bachrach's Popular Response

(Continued from previous page)

The honor which Yair paid his grandmother was not unprecedented. The illustrious Talmud commentator, Maharsha (d. 1631) added Edel's to his name, in honor of his mother-in-law, Edel, a benefactress of the poor and a patroness of scholars.

HONOR of parents is basic to Judaism and the 5th commandment draws no distinction between father and mother. The Apocryphal Book of Tobit records the instruction of Tobit to his son: "Honor her (the mother) all the days of your life; do good to her and do not sadden her. Remember my son that she experienced many dangers on your behalf while you were in her womb".

Despite Yair's respect for his grandmother's scholarship, he refused to grant women greater religious equality. Thus when a man left a will in which he requested that his daughter recite kaddish for him, Rabbi Yair ruled against it because it constituted a departure from tradition. If such an innovation were permitted, he said, it would open the door to numerous individual interpretations which would weaken the force of tradition.

Too Many Holidays

LONDON — Plans to make Iyar 28, the anniversary of the reunification of Jerusalem, into a holiday were challenged by Ben Azai, columnist in The Jewish Chronicle here.

Pointing out that Yom Atzmaut is just beginning to be accepted, he said, "Our history, for good or ill, is rich in incident and if we should get into the habit of setting aside special days to commemorate even major events, we shall have more yomtovin in our calendar than week days".

Will Grow Hair?

JERUSALEM — This April the Jerusalem Post published an account about an unnamed researcher who had concocted a compound of herbs and hormones which had grown hair on 47 bald domes, and had been tested by Revlon, the American cosmetic manufacturer on two of their corporate officials.

But now it is October, and if the promise had been fulfilled, it's a best-kept secret. The article did not name the inventor of the product because as it stated that the new product, called Derma A 3, had aroused such interest that the firm's representative, Yitzhak Gvili, has had his car broken into twice in apparent attempts to secure a sample of the magic formula.

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What President Carter Should Do

The problem that exists today in the peace negotiations is more involved than might at first appear.

If the position of the U.S. Jewish community is warranted, and we believe it is—that Egypt has changed in very crucial points the peace treaty drafted at Camp David and also that President Carter has become the advocate of the Egyptian position—then it does not seem that any solution, at least for the present, is possible.

President Carter conceivably may have second thoughts and come to the conclusion that his recent positions have betrayed the balance that is necessary in such an intricate and delicate situation, that still leaves Egypt at the mercy of other Arab nations who insist that without the West Bank and the Gaza Strip, not to mention East Jerusalem, as Arab entities (or independent states) no peace with Israel should be concluded.

So it comes down to an initial misjudgment on the part of Sadat, and he is in a bind. Israel should not be asked to suffer that mistake on the part of the Egyptian president.

As for President Carter he should apply himself to aiding Egypt in her predicament so she can act on what is to her best interest from the standpoint of peace with Israel.

Marlon Brando

We have not read the full account of Marlon Brando's accusation against the Jews in the film industry, (P-O, Dec. 22) whom he charges are racists in that no negative screen portrayal of Jews has ever been filmed, but it has the same weaknesses as any generalization.

We can assume that Brando is not a novice when it comes to what goes on in the film world, and we are aware that there was an office of the Anti-Defamation League in Hollywood which sought to correct unwarranted film miscarriages of accuracy involving Jews. But that is a far cry from the censorship that led to Mr. Brando's outburst.

He also can be wrong also in that he fails to understand the Jewish sensitivity to anti-Semitism.

As to the charge that other "races" have been blackened repeatedly that is something else, and we are not in a position to challenge that assertion although it would seem that these people would have been protesting publicly so that anyone would be aware of the accuracy of Mr. Brando's charges.

We sense a theme of viciousness in Mr. Brando's accusations. That too is unacceptable.

Ben Epstein And Arnold Forster

The change in command in the Anti-Defamation League of B'nai B'rith, with Ben Epstein and Arnold Forster stepping down but continuing to maintain a relationship although of less responsibility, marks the end of an era, as did the time that Dick Gutstadt retired.

The agency has grown in stature under the guidance of Mr. Epstein, aided by Mr. Forster, and it is the premier organization in several facets of civic defense work, if not the premier one. It is consulted often by agencies of our government and the press and its stalwart stand in defense of Jewish rights needs no elaboration here.

We at The Post and Opinion have in the past differed with positions taken by the ADL, but substantially there has been a good relationship because of the understanding that the Jewish press served in its area while the ADL was performing in its.

Ben Epstein has never hesitated when a Jewish issue called for courage, and it is fortunate that considering their expertise both he and Mr. Forster will still be working for the same causes to which they have devoted their lives.

The EDITOR'S CHAIR

One of our more consistent "Freedom of the Press" correspondents is Mr. Y. Etzion, of New York City. He is always logical and his background in Jewish learning is impeccable. He takes issue most often with those who believe in the necessity for change, which he would term leniency or worse, but his contribution is that he brings us back to what has been the norm, at least up until recent years for every Jew, and is today the norm for many Jews.

We appreciate readers like him, although we will often cross swords with them, which as you will see from his letter below is also o.k. with him. We will have a point or two to make after you read his letter.

Editor, POST

Allow me to comment on your editorial response of Nov. 17 to my letter which appeared on Nov. 3. In my letter I did not question your sacred right to speak out, whenever you feel you may have a contribution to make (by the way, the right to speak out is not an especially editorial prerogative but a right guaranteed by the First Amendment to editors and non-editors alike).

I did not give you any "instructions", as you write. I only offered a friendly ("respectfully") practical suggestion (which again applies to editors and non-editors alike), not to offer advice in matters with which you are completely unfamiliar, in our case the solution of certain halachic problems, in order not to appear ridiculous in the eyes of those who know halacha.

You yourself concede in your editorial that it would be highly improper for you "to delve into the intricacies of halacha", yet this is exactly what you did in making a halachically absurd proposition that the "Orthodox" could retroactively validate by some "heter" halachically invalid "conversions".

I also pointed out that your approach betrays not only unfamiliarity with particulars of halacha, but also a complete lack of understanding what halacha means to its adherents, the Orthodox. Unlike the Conservatives (not to mention Reform), the Orthodox believe in the Divinity of the halacha and do not accept the historically ridiculous and logically absurd official stand of the Conservatives that already "Moses...saved Judaism... by adjusting it to the times". (Official Conservative "Sabbath and Festival Prayer Book", 1948, page 309). There fore for the Orthodox the provisions of halacha cannot, obviously, be a subject to political bargaining of "give and take" as suggested by you.

I do not wish to comment here on the alleged "freezing" of the halacha or on the demands and suggestions of certain Orthodox personalities to "unfreeze" it. However, "unfreezing" when suggested by persons who consider themselves Orthodox does not mean that halacha can or should be changed arbitrarily. They propose certain halachic ways which, in their opinion, can solve certain problems. Of course those proposals have to be accepted by halachic authorities, who are the only ones qualified to decide whether the proposals meet halachic criteria.

New Years Eve and the 8th Night of Hanukkah

By RABBI MAURICE DAVIS

New Year's Eve and the eighth night of Hanukkah.

And which will it be? And which will be observed? Shall we light, or get lit? Sing Moaz Tzur or Auld Lang Syne?

The truth — as usual — will likely be some combination, strange amalgam of sanctity and paganism, with paganism — as usual getting top billing.

For the children's sake we shall light our Hanukkah lights, sing our songs, exchange our gifts, and maybe — just maybe — spend a moment or two discussing the meaning of it all.

And then later in the evening, much later, after

the children are put to bed, then we shall do our own celebrating.

And we shall toast the new year, the one that is yet to be. We shall turn out backs on the old year, the one that was. It is old. It is finished. It is dead. Let it be. We shall place our hopes on the new year, the one that is unblemished, uncompromised, untested. How good it is to start all over again!

So, we shall keep the two festivals separate, for what have they in common with each other?

Hanukkah talks about yesterday. But who has time for yesterdays on New Year's Eve?

Hanukkah talks about dedication, and devotion, and discipline. What have these to do with New Year's Eve?

Hanukkah has to do with commitment, and freedom,

The Orthodox reject the position, adopted by the Conservative Rabbinical Assembly in 1948, that "extra-halachic" considerations should be taken into account in solving halachic problems, and this includes obviously editorial opinions of persons unfamiliar with halacha. The "consideration" mentioned by you, that "what people do is also a guideline for decision" is not being applied by the Talmud to change any halacha. It is used only to find out, regarding certain minutiae of ceremonial law, which of two different opinions of certain sages is being followed in life. (Viz. B. Brachot 48a and parallels indicated there).

It is of course your editorial prerogative to reject my friendly advice. I believe however that a frank admission of error will only enhance your editorial prestige.

Y. ETZION

Obviously, if the letter's injunction is to be followed, we are not qualified to comment, since we are not a halachic scholar. But Mr. Etzion is also rejecting the views of halachic scholars, and these scholars are qualified. They are members of the Laws Committee of the Rabbinical Assembly of American (Conservative rabbinical organization) and of other scholars in the Conservative movement. These Conservative scholars may not agree with the Orthodox scholars in halacha, but they are eminently qualified and they have discovered dispensations.

The word "discovered" is most applicable here. That is the role of the true halachic scholar — to find ways in which halacha and the needs of the people both can be met. That is the historic tradition, a process which we feel confident, Mr. Etzion agrees with.

So our quarrel is the right of the editor and others who wish to join in the discussion to offer suggestions that perhaps do qualify as "discoveries", but which of course would have to be acceptable then to the scholars. If truly our suggestion for a compromise with the non-Orthodox on recognition of those who were converted by Reform and Conservatism and whose conversions today are not recognized by the Orthodox was an "absurd proposition", then we suggest that in the process of rejecting our suggestion those more knowledgeable than us may see the possibility of other possibilities and at least the subject will be explored continuously.

What we do reject is that we be deprived of the right to make suggestions, even if they are "absurd".

One last Point.

There are many readers of this paper who do fall into the category of halachic scholars. They do not challenge either us or the views of others such as Rabbi Aaron Blumenthal who occasionally still contributes to us and who did write for us rather consistently under the heading of "Interpreting Halacha". Mr. Etzion does, and that must be because he believes in keeping the subject alive. That we appreciate.

and worship. What role have these on New Year's Eve?

New Year's Eve is the time for drinking, frolicking, wearing silly hats, blowing noisemakers, laughing, dancing, jumping up and down.

Of course we have to wait until later in the evening.

How can we act like children, until the children are asleep?

Obstacles Planned For Torah Thieves

JERUSALEM — Hoping to foil burglars who prey on unguarded synagogues for their valuable Torahs, the Jerusalem Religious Council has devised a lock for the Holy Ark, and in addition provided an alarm system hooked up to the homes of synagogue officials.

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Freedom of the Press

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Constitution Does Not Forbid Christmas In Public Schools

Editor, POST and OPINION:

The final month of the year ushers in the Christian holiday season. This time of the year gives rise to a considerable amount of concern on the part of the local Jewish community regarding the presense of religious symbols, displays, and music in the public sector. Most notable of this concern has been the presence of these items in the public schools. A reflection of this concern has been the frequent publication of "guidelines" in this area by the Jewish Community Relations Council.

These "guidelines" essentially request the elimination of any religiously-oriented programs in the public schools. The basis of these "guidelines" is the doctrine of the separation of church and state as prescribed in the constitution of the United States. I reject this doctrine and in the course of this letter I will seek to disprove it.

First it is wise to consider the basis for the contention held by our JCRC. The Amendment merely states in reference to religion that Congress shall make no law respecting it. What does this mean? Merely that the government of the United States does not recognize any one particular denomination as the official denomination of this country. It refutes the Reformation Era — inspired concept of "Whose Region, His Religion". This was arrived at by the Treaty of Augsburg. The agreement required all of the citizens in any given region to follow the faith of the local ruler. This same concept was carried over in time to the early American colonies.

Tragically over the years many Americans have misinterpreted and misread the intentions of the founding American fathers. When we understand these intentions it becomes very clear that all of the religious programs that transpire in some of the public schools are perfectly legal in light of the federal Constitution. We as Jews should not take offense to them either. I never objected to either the display of Christmas decorations or the performance of Christmas music at any of the public schools I ever attended. This is a Christian nation. As Jews we should accept that reality.

Most disturbing of this issue is that for so many of our brethren the religious customs of another faith serve as the catalyst for their own brief encounter with their Jewish identity. All year many of these individuals totally disregard the dictates of our religion and yet with the advent of December they see their Judaism threatened by the spice of a little Christmas holly and a chorus of *Silent Night*. Hypocrisy of this nature in the long run will accomplish very little and will only serve to create greater walls between the Jewish and christian communities. The adherents of the JCRC doctrine would do well if they concentrated their energies upon the real issues that threaten the House of Israel.

DAVID LEE BLATT
9001 Holliday Drive
Indianapolis, IN 46260
(Editor's Note: Mr. Blatt, who is 19-years-old, is a student at Butler University.

Rabbi Hastens To Explain As Sermon Is Effective

MINNEAPOLIS —

Because some of his congregants "have responded by withholding or decreasing your contributions and memberships to these community agencies," Rabbi Stephan F. Barack of Temple Israel has hastened to explain that this was the wrong reaction to his Rosh Hashonah sermon on the status of Reform in Israel and even locally.

THE RABBI'S SERMON raised the issue regarding the understanding and acceptance of Reform Judaism not only in Israel but in the United States and in Minneapolis also.

He wrote in the bulletin of

his Temple Israel that his "concern was not only for our feelings, but that private prejudices were being made public policy in institutions that were supposed to be representative of all segments of our community."

ON THE QUESTION of withholding funds or memberships, Rabbi Barack said that "where I have known about it, I have discouraged such action. While I certainly appreciate and share your concern and your frustrations, my own view is that the time of problem solving is the time to show our continued support, not our withdrawal."

Mixed Seating Began In Germany In 1825

Editor, POST and OPINION:

Re "The Brandeis Senior" (P-O - Dec. 8) and "the first service in all Germany in which men and women participated together", was in 1978 according to this item in "The Names in The News" page. I would guess that the date 1825 would be closer, considering the history of Reform in Germany.

Also in reading the letter from Mrs. Blackman in the same issue, who calls herself Conservadox, her attitude towards kashrut, and women being called to the Torah indicates that she is a Reform Jew who dislikes choirs (some Orthodox shuls have choirs) and organs and prefers Orthodox sidurim. She really sounds Reformadox.

RABBI L. WINOGRAD
1322 Lincoln Way
McKeesport, PA 15131

Proud Of Mike Rossman

Editor, POST and OPINION:

Why all these questions about boxer Mike Rossman?

We know that Jewish law says this young man is just as Jewish as a Lubavitcher chasid because his mother is a Jewess. This is one of the few things all rabbis agree on.

How about all our Jewish brethren going the other way? Rabinowitz becomes Robins, Cohen becomes Kane, Goldstein becomes Lardner, et al.

I kind of enjoy Rossman who is proud of his Jewish heritage wearing the Mogen David and he's also good at what he does for a living. Imagine if he couldn't fight!

SHIMON BERMAN
247 Wadsworth Ave. #20
New York City 10033

The Senator Is Reform

Editor, POST and OPINION:

The caption, "The Senator is Lubavitch" under the picture of Senator Elect Rudy Boschwitz (P-O, Dec. 8) is just not true. He emphatically confirmed this to me when I shared the item with him this morning.

Rudy has been a faithful member of my congregation, Temple Israel, since he first came to Minneapolis some 15 years ago. Three of his sons were Bar Mitzvah and Confirmed here; a fourth will be Bar Mitzvah next year. He has been a member of our board of trustees and a generous supporter.

Rudy also generously supports the Lubavitch movement in our area but that is not out of religious conviction. It is an aspect of his great and pervasive humanitarianism and his abiding concern for all Jewish causes.

RABBI MAX A. SHAPIRO
Temple Israel
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Minneapolis, Minn. 55405

Rabbi Narot Did Not Call For Regulation Of Religion

Editor, POST and OPINION:

I write with respect to your article about my having said that government "regulates" religion.

I said nothing of the kind and I enclose an excerpt from my actual sermon which I preached.

As a good newspaper man, you should get your material from the source, not from newspaper headlines.

DR. JOSEPH R. NAROT

Temple Israel
137 N. E. 19th St.
Miami, Fla. 33132
Temple Israel
137 N.E. 19th St.
Miami, Fla. 33132

Editor's note: The original article from which our account was taken appeared in The Miami Herald on Dec. 1 and was headed, "Rabbi Calls For Regulation of Religion". The excerpts from his sermon appeared two days later in the same paper with the heading:

Comparing Massada, Jonestown Arouses Ire Against Rabbi

Editor, POST and OPINION:

I was shocked and saddened at reading Rabbi Judea Miller's letter equating the confused and bewildered cultists of Jonestown with the brave defenders of Massada and the sainted Jewish martyrs of the medieval Crusades. To draw such a parallel not only degrades and cheapens that which Jews have always held to be holy, but also demonstrates the prejudices of the author and his personal bias against total selfless devotion to Torah and Israel. For any Jew to mention Jim Jones in the same breath with Eliezer ben Yair is the acme of insensitivity to all that Jews have held most sacred and defames 2000 years and more of Jewish history.

Jews for centuries past, and in modern Israel today, have looked with pride to the example of the defenders of Massada who preferred death at their own hands to deprivation of personal and national freedom and the unspeakable tortures and ultimate death that awaited them at the hands of the Roman enemy. If the rabbi would not have been so eager to rush his shocking thoughts into print he might have taken a little time to more carefully read Flavius Josephus' account of the final hours at Massada. At the very least it was an enactment of Patrick Henry's cry of centuries later: "Give me liberty or give me death." Massada and Jonestown? Indeed!

Judea Miller's ready

"After Jonestown: Government Can't Be Detached".

The germane paragraphs in the excerpt of the sermon read:

"The people have a right to know. And in this case the American people have a right to know what these cults are doing in the name of God and religion. We have a right to know how they recruit their members, how they gather their money, how they invest this money. The Jonestown tragedy was extreme only in its grim ending. In structure and nature it was not as atypical as we may think. And the more complex and fragmented our society becomes, the less soluble the problems of our society become, the more cults will flourish. And no one knows what deranged minds — labeled charismatic and spiritual — will lead them to the detriment of their followers and the American civilization.

"I am not suggesting that government 'regulate' religion. I am saying that the time has come when groups of troubled people who gather in religion's name be fully known in the light of day. The established religions have nothing to fear. True, there are risks. Guidelines and criteria for the study of the various cults must be established. But our government, which is supposed to represent and protect its citizens, cannot remain detached."

recourse to the term "fanaticism" demonstrates a sad misunderstanding of the troubled souls of Jonestown and an appalling lack of sympathy for age-old Jewish ideals. Are the devoted and righteous women of Israel to be considered fanatics for having sought death rather than submit to degrading and defiling assault, rape and murder by the hordes of barbarians? Any Jew faithful to our past and to our future should readily see the vast chasm between the martyred Jews of York, England who refused to submit to forced baptism and the poor bewildered souls of Jonestown, products of a confused and value-free society.

Having read Rabbi Miller's article I am now convinced, more than ever, that "fanaticism" is to be found today within liberal-left religious circles rather than the traditionalist-right. The rabbi's call for a "better halacha" is nothing more than a hollow echo of an earlier demand for a more comfortable, convenient and less demanding Jewish experience. We now know where that demand has led us: to assimilation, dilution of time-tested Jewish values and ideals, and the loss of countless numbers of our young people to strange new cults. It is not a "better halacha" that is lacking, but rather a better understanding of the ancient-living Halacha that has enabled the Jew and Judaism to survive.

J. BERNARD MERZEL
102 Glen Ellyn Way
Rochester, N.Y. 14618

Israel As I See It

Why The Consumers Strike Was A Bust

By SAMSON KRUPNICK

"Great idea", quipped Finance Minister Simha Erlich to a suggestion for a consumers strike against soaring prices.

Precisely what the Finance Minister had in mind was not at all clear. But at least one consumers group needed no more than this off the cuff remark to initiate the operation. It was the least effective of the three consumers organizations in Israel, the Consumer

Authority of Histadrut and it is fairly obvious that a consumers protective authority that is financed and directed by the largest producer, distributor and seller of merchandise of every kind, is hardly the one to demand top quality, lower prices, standardization, etc.

THE OTHER TWO consumers groups ignored the remark of the Finance Minister and refused to join the Histadrut group in a consumers strike since it was abundantly clear that the strike would be a political demonstration directed a-

gainst the Government rather than the retailer.

The Government-sponsored Consumers Authority is the one financed by the Ministry of Commerce, Industry and Tourism and was certainly not about to join any anti-Government demonstration. The independent Consumer Shield viewed the proposed strike for what it was and studiously avoided any association with it or its Histadrut sponsor. The consumer's strike was set for a Wednesday afternoon from the hours of 4 to 7. The Histadrut-owned Tzarchan Supermarket chain issued no comments. The independent Supersol chain reported a 20% reduction in sales that afternoon. However, the manager of the Jerusalem Rechavia Supersol market correctly assessed the consumers strike as completely meaningless. The consumers did their purchasing earlier that same morning or on the following day.

THE DIRECTOR of the strike appeared on TV that evening and asserted proudly that this was an extremely successful consumers strike — against Government policies. In a radio interview, Hannah Greenbaum, head of the Consumers Shield characterized the demonstration as utterly worthless and totally ineffective. She analyzed the entire concept of a consumers strike and its limited application in Israel. She conceded that a well-organized campaign against a specific product might meet with some success in bringing down prices to the consumer. One example might be meat. If enough of the buying public could be induced for an extended period, say 30 days, to switch to fowl or fish (both are Government-subsidized and their prices fixed) meat prices might come down somewhat in order to win back customers.

The old staple law of supply and demand could then come into play. Such a limited consumers strike was effective at least temporarily, in the U.S. last year.

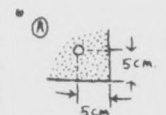
THE CONSUMER SHIELD organization, of which I was a founding father together with Hannah Greenbaum a few years ago, with limited



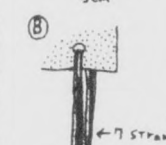
Krupnick

Ritual Macrame

How To Tie Your Own Tzitzit

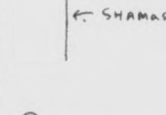


There will be sixteen strands in the pack — four long ones and twelve short ones. Separate these into four groups with one long and three short in each. The longer strand is called the shammash and is the one used for the winding.



Even up the four strands at one end and push the group through one of the corner holes in the tallit.

Even up seven of the eight strands (the four being doubled) and leave the extra length of the shammash hanging to one side.



With four strands in one hand and the other four in the other hand, make a double knot near the edge of the material. Take the shammash and wind it around the other seven strands in a spiral — seven turns. Be sure you end the winding where you began — otherwise you may end up with 7½ or 6½ winds. Make another double knot at this point (four over four).



Spiral the shammash eight times around. Double knot. Spiral the shammash eleven times around. Double knot. Spiral the shammash thirteen times around. Final double knot.



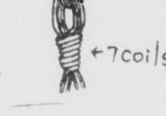
This is the common, and halakhically precise type of tying. There are, however, two variations on this:



1. A Sephardic tying adds another dimension to the pattern: each time the shammash is brought around, take it under the previous wind before winding it further. This will produce a curving ridge around the tzitzit. This, too, should be practiced before tying it on the tallit.



2. Although not in strict accordance with the halakhah, some tie the tzitzit with the shammash spiraling 10-5-6-5 times respectively.



The symbolism for the numbers is central to the overall symbolism of the tallit. Seven and eight equals fifteen, which in gematria (numerology) is equal to the two letters yod and heh — the first two letters of the Name of God. Eleven is the equivalent of vav and heh — the last two letters of the Name of God. The total — twenty-six — is thus equivalent and representative of YHVH — the four-letter Name of God. Thirteen is equivalent to the Hebrew word Ehad — alef, het, dalet — which means One. So to look at the Tzitzit is to remember and know that "God is One."



According to the second way of winding, each section is a different letter of God's four-letter Name.

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The Lox Box

The Humdinger

By MARTIN MOSKOVITZ

"There's nothing wrong with prayers in classrooms," my friend, Gerson once said. "If a kid forgot to study for a test and he wants to pray so he should pass what's wrong?"



In the same vein, a year doesn't go by without at least a dozen news items about educators and parents trying to circumvent the Supreme Court ruling on the separation of church and state.

Just this past Christmas, I read with mild amusement about some concerned youngsters in a Bellingham, Mass. public school, Moskovitz who didn't want to be accused of bringing religion into the classroom. Instead of singing Silent Night, they hummed it.

When their parents heard about it, their comments ran the gamut from "silly" to "terrible". In fact, that whole business turned out to be a real humdinger.

funds from public donations and memberships, had concentrated its efforts in two areas, consumer education on both quality and prices of products and reports of any violations such as improper labelling, spoilage, foreign objects in milk, beverages or in other prepared foods. The emphasis has been on the consumer as watchdog of products. Violators were in fact prosecuted and large fines imposed. In this effort very little cooperation was forthcoming from the other two non-independent consumer authorities.

The impact of Consumer Shield was largely in the so-called Anglo-Saxon community which had been more attuned to higher standards in their countries of origin. The local Israelis, tough on the battlefields and on the

highways, were meek as lambs in the stores and supermarkets. They had been victims of a sellers market for so long that the spirit of defiance had long since dissipated if it ever existed at all.

ISRAELIS PAY what they are charged and grumble only in subdued silence. Soaring prices disturb them, so they buy more and more, for tomorrow prices will be even higher. Thus they feed inflation unintentionally. Battling rising prices is not their business. Let others do it.

No, in Israel, a consumers strike is not at all the way to bring down inflation. The Finance Minister's quip was just more salt poured on an open wound.

(Samson Krupnick can be reached at 22 Pinsker St. Jerusalem, Israel.)

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Your Insecurity Is Showing

PHOENIX, Ariz. (P-O) — What could be the most intelligent answer to the Jewish child who is bewildered by the plethora of the Christmas impact was rendered by Dr. Miriam F. Landau.

Writing in The Arizona Republic, daily paper here, she disagreed with the response of the Jewish mother when requested by her child for a "Hanukkah bush", who says, "A Hanukkah bush goes against my grain but I hate to deprive my children."

DR. LANDAU put her finger on the nature of the situation:

"Your insecurity is showing," she told the mother. Does the vegetarian parent feel she is depriving her children of meat? Does the TV-monitoring parent feel she is depriving her children of important programs? Does the Curfew-enforcing parent feel she is depriving her children of fun?"

After asking the significant questions, Dr. Landau then made it simple for the mother to comprehend. She wrote: "By allowing your children a Hanukkah bush, you will be depriving them. By giving them what they beg for you deprive them of

your guidance, the emotional security derived from a sense of definite religious-cultural identity and something more basic and profound: a pride in their Jewishness; a pride in their roots."

SHE THEN put it this way: "Think about it: How much security can your children have when THEY dictate family ritual? Or when the ritual in your family is dictated by the neighbors? Parents who allow a Hanukkah bush 'because everyone has a Christmas tree' convey a sense of inferiority about their Jewishness. It's like saying, 'Christian is better'. Please don't misunderstand. You need not preach 'Jewish is better', but rather that 'Jewish is beautiful. MY roots are beautiful'."

She compared the insecure mother with the new stance of women's lib: "Wanting to be the same as another group reflects deep insecurity. When the women's lib first started, women attempted to prove their equality by demonstrating their sameness with men. Now that women feel more secure, they no longer seem obsessed with proving sameness. That is one reason women are returning to more feminine clothing."

THEN WHAT should the

position be of the Jewish mother? Dr. Landau gave the mother a logical program: "In order to feel secure and proud of their heritage, children of minority groups need to experience the differences between their culture and that of the majority. They should learn that a menorah is the symbol of Hanukkah, just as a decorated tree is a symbol of Christmas. To blend the two can create confusion."

"You will enhance your children's feel of Jewishness by increasing their anticipation in Jewish tradition and ritual. You can start by making Hanukkah a holiday they will remember. As Christian children grow up, their fond memories of Christmas are tied superficially with the tree itself. But what they really cherish is the warm family spirit that comes from everyone gathering and spending time together. You can make Hanukkah a family holiday. Use the eight days of Hanukkah to gather the whole family. Invite friends over. Make it a time to enjoy traditional Jewish food. Let the children light their own menorah."

"In other words, let your children celebrate their family origins and heritage. Make Hanukkah a time to celebrate THEIR roots."

Unrolled Torah Held By Russian Jews

HOUSTON, Tex. — What might become a tradition on Simchat Torah if Rabbi Jack Segal has his way at Congregation Beth Yeshurun would be the unravelling of the entire Torah from end to end and held up by 90 people.

THE TRADITION was inaugurated when Rabbi Segal invited Russian Jews now living in Houston to the service and then at the conclusion of the seven hakofot asked Dr. Alexander Friedman and his son, Michael, to unroll the Scroll from one end of the pulpit to the other. This revealed the Torah from the end of Deuteronomy to the middle of Leviticus. The Torah was prevented from sagging to the floor by 45 Russian Jews holding up the parchment.

The ritual was a success, and Rabbi Segal acknowledged that it was not traditional but wrote in his

bulletin that "...next year I would like to take the Torah into the Congregation and unwind it from Genesis to Deuteronomy and have at least 90 people hold onto it as I point out a dozen or more important passages".

AS FOR the 45 Russian Jews on the pulpit, Rabbi Segal said he could see tears in the eyes of many of them. "I went across the pulpit pointing out different parts found in the Torah: the Shema, the three-fold blessing of the priests, the description of Moses' death etc. However I had someone translate into Russian what I was saying in English. When I left the pulpit after the service I was literally swamped by those 45 former Russian Jews who told me how thankful they were to Beth Yeshurun for giving them an opportunity to simply touch the Torah."

Scantly-Dressed Brides Are Problems For Rabbis

JERUSALEM — What should an Israeli rabbi do who is joining in wedlock under the chuppah, a bride wearing a knee-length wedding dress or one without sleeves?

This was a new problem for the rabbis and Rabbi Ovadia Yosef, the Sephardi Chief Rabbi, could not evade

the issue. He advised his troubled colleagues of two alternatives. One was to keep their eyes shut when officiating and the other was to look only in the siddur.

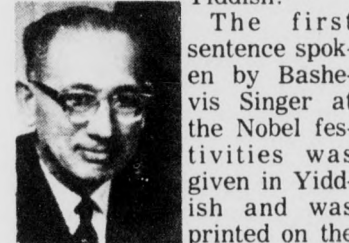
"It is a mitzvah to perform a wedding ceremony," he said, "but a sin to look at a scantily-dressed woman."

Digest of The Yiddish Press

No Word For Armaments: I. B. Singer

By RABBI SAMUEL SILVER

There it was! On the front page of the New York Times! Yiddish!



Silver Times' page one.

The Yiddish press is still euphoric about the Nobel awards for Jews (Singer, Begin, Nathans et al). And the Nobel prizes are almost a Yiddish simcha (Agnon, Bellow, etc.).

AT STOCKHOLM, Simon Weber, editor of the Forward, and a group of Yiddishists kvelled as Singer spoke his piece, reminding his listeners that Yiddish was a language without words for armaments, that it was not a dead language, that it was a language which could continue to teach the world truths about godliness.

The Forward has a special Hanukkah issue devoted to the Bashevis Singer award.

The Yiddish weekly, Algemeiner Journal, also devoted many pages to the

laurelization of Begin and Singer. The Journal doesn't care much for the Forward, since it isn't a stronghold of piety, but it does rejoice in the attention given to Yiddish.

ONE OF THE Journal's issue had three pieces on Singer, each different in tone. M. I. Nirenberger has known Singer since 1939; he used to meet him in New York's famous Cafe Royal, gathering place of the Yiddish intellectuals. To Nirenberger, Singer is the quintessential belletrist, not interested in politics and totally devoted to relaying the cultural values of his people.

Joseph Gegerman reports on a gathering called by the Forward to honor Singer. Gegerman was astonished to hear Singer say that Jews should be more devout, that they should study rabbinics. In the Forward write-up of this meeting, that part of Singer's statement was played down (although the writer expressed these same sentiments in his Nobel Prize lecture). Singer has said again and again that though he may not be completely observant he does believe in a Divine Creator.

The third Journal writer, Simeon Schwartz, blasts Singer for his eroticism. He says Yiddish is noble and deserved a Nobel, but much of what Singer writes is ignoble.

In Honor of Jerusalem

In the Forward, David Mattis informs us that Leonard Bernstein, on a visit to Israel where he was honored on his 60th birthday, told Isaac Navon, Israel's president, that he would compose something special in honor of Jerusalem's reunification.

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What Foods These Morsels Be

Recipes Featuring Potatoes And Onions

By SARAH LIEBER

When wintry winds blow, appetites become hearty. Time for hot and filling foods to replace some of the extra energy expended at this season. So my family tells me.

We have some good recipes from the Idaho Potato Commission and the Growers of Idaho-Oregon sweet onions. They are nutritious and guaranteed to fill those hungry youngsters and their fathers even after shovelling snow or skating on the ice. Try some.

CURRIED

TOMATO-ONION BEEF

- 1 large Idaho-Oregon Spanish onion
- 1 pound boneless beef steak, seared
- 2 tbsps. soy sauce
- 1 tbsps. cornstarch
- 4 tbsps. oil
- 3 medium tomatoes, cut into wedges
- 1/4 cup catsup
- 1/4 cup water
- 1 tsp. curry powder
- 1/4 tsp. salt
- 1 tbsps. cornstarch, dissolved in 2 tbsps. cold water

Peel and cut onion into wedges. There should be 2 1/2 cups. Slice slightly broiled and seared steak in thin diagonal slices. Marinate in soy sauce and water for 15 minutes. Heat 2 tablespoons oil in deep sided skillet or Wok. Add meat and stir-fry quickly until all redness disappears. Remove from pan. Heat remaining oil. Add onions and stir-fry 2 minutes. Add tomatoes, catsup, water, curry and salt. Cover and simmer over low heat until tomatoes are heated. Stir in dissolved cornstarch. Bring to boil, stirring constantly until slightly thickened. Serve with steamed rice or crisp chow-mein noodles.

GOLDEN BAKED ONIONS

- 3 large Idaho-Oregon Sweet Spanish Onions
 - 1/2 cup dried bread crumbs
 - 1 tbsps. soft parve margarine salt & pepper to taste
 - 1/4 cup finely chopped parsley
- Peel onions and cut into halves. Top each half onion with mixture of crumbs and margarine. Sprinkle with parsley. Bake, uncovered, at 350 degrees about 1 hour until tender and golden brown. For fish dinner a sprinkling of grated cheese may be added to the topping along with parsley. Good with roasts, or vegetable dinners, too.

Serves 6.

POTATOES HENRY WITH HERB DRESSING

- 4 Idaho baking potatoes
- 1/2 cup butter or parve margarine
- 1 tbsps. lemon juice

- 1 tbsps. chopped chives

- 1/2 tsp. dried tarragon

- 1/2 tsp. dried dill weed

- 1/4 tsp. hot pepper sauce

Scrub potatoes well. Place in large saucepan and add 1-inch cold water. Bring to boil, cover, reduce heat and simmer 35 to 45 minutes until potatoes are tender. Meanwhile, melt butter or margarine in small saucepan. Stir in remaining ingredients. Place potatoes on heated serving platter. Cut each potato in 1/4-inch slices without cutting all the way through; fan out each potato slightly. Pass the sauce to drizzle over potato slices. Fine with meat, poultry or fish.

Serves 4.

WESTERN STYLE POTATO-CHEESE CASSEROLE

- 3 cups peeled, diced Idaho potatoes (3 medium)
- 1 can (16-ounces) green beans, drained
- 1/2 cup coarsely chopped onion
- 1/4 cup coarsely chopped pitted ripe olives
- 1 can (16-ounces) tomato sauce
- 1 tsp. chili powder
- 1/4 tsp. garlic salt
- 1 cup shredded sharp cheese
- 1/2 cup bread crumbs

Preheat oven to 375 degrees. Combine potatoes, green beans, onions and olives in a 1 1/2 quart casserole. Combine tomato sauce, chili powder and garlic salt and pour over vegetables. Bake 45 minutes. Remove from oven; sprinkle cheese in center of casserole; bake 30 minutes longer until potatoes are tender. Sprinkle crumbs around edge of casserole during last 15 minutes of baking. Garnish with olive slices if desired.

Serves 6.

IDAHO POTATOES AND ZUCCHINI BAKE

- 3 medium potatoes, peeled and sliced 1/8-inch thick
- 2 cups grated cheddar type cheese, divided
- 6 tbsps. butter or margarine
- 2 tbsps. flour
- 1 tsp. salt
- 1/8 tsp. pepper
- 1 cup milk
- 3 medium zucchini, thinly sliced
- 1 cup dry bread crumbs

Preheat oven to 350 degrees. Layer potato slices with 1 cup grated cheese in greased 10 x 6 x 3 1/2-inch baking dish. Melt 2 tablespoons butter in medium saucepan; remove from heat, blend in flour, salt and pepper. Stir in milk. Return to heat and cook, stirring constantly until sauce thickens slightly and comes to boiling point. Pour sauce over potato slices. Cover and bake 50 minutes. Remove cover; layer zucchini slices and remaining cheese over potatoes. Combine bread crumbs with remaining 4 tablespoons butter and sprinkle over zucchini slices. Bake, uncovered, 40 minutes longer until browned. Serves 6 to 8.

Husband Is Abrupt With Her

QUESTION

My husband has worked very hard all his life, and has built a successful business.

Though his parents could afford it, they never gave him a penny, gifts or love. He is very abrupt with me when I speak, answer a question or express an opinion on anything. He often says "shut up".

We have four children who are still at home. The oldest is 19, and the youngest is 11, two boys and two girls. They all go to school. They are very good students.

IF I WERE to leave they would fall apart, emotionally, and I don't know what could happen to them. I am very unhappy. I have never taken up any outside interests. My husband is a very jealous person. He says my wanting outside activities is only to be away from him.

I don't talk to him too much. I'm afraid he will blow up at what I say. He doesn't like idle or casual talk. He thinks a person should only talk if they have something constructive to say. He still feels that I married him because he had so much money.

ANSWER

A husband who spends a great deal of time attending to his work or business may be made to feel that he isn't a loving enough husband and father. He is tolerated, he feels, only because of all the good material things he is able to provide for his family. Thus, emotionally, he comes to love his work more and more, because in his business, which he has built up, he feels he is superior and outstanding.

Perhaps, while you were raising your children, your time was just as fully occupied as your husband's. At the end of the day when he returned from work and after the children were in bed, you were equally worn out and tired. Because of each other's work and fatigue, neither one of you felt rejected by the lack of communication. He was working hard to support the family and you were working hard to raise them.

WHEN YOUR HUSBAND says that you only want outside interests to get away from him, the message is that once you become active on the outside and meet other people then other men will want and pursue you, and he will lose you altogether.

This may be a roundabout way of showing you how desirable he thinks you are. It may also be his way of apologizing to you for talking to you the way he does before others. But, you, yourself, must take on some of the responsibility for being treated this way. By telling you to talk about subjects that are interesting, where

each of you can learn something from the other, your husband may really be suggesting that you could well get some more education by returning to school. Then by keeping up with the times in this way, you will keep up with your children as they grow and develop and even better the good relationship you have with them now.

WHEN YOUR HUSBAND tells you to "shut up", you naturally feel denigrated, but this really puts him in a bad light.

You criticize him for not giving you enough admiration or appreciation. But he may feel that you give him practically no attention, and when you do, it is only in a hostile and rejecting way. That may be why he says that it is his money and not himself that you really loved and desired.

Being so well off financially, you certainly can af-

ford help to run your home. You could take classes during the day, and be home at night when your husband returns from work. When you spend some of your time doing your homework, he will become more and more interested in what you are doing and what you have learned. Then the kind of intellectual discussions he would like would finally take place.

AFTER A WHILE, he may ask that you take some courses in the evening which he, too, can attend. Then, when you learn that you don't know all the answers, he will not feel assaulted by the questions you ask of him. Instead, he will feel that you can and do learn from his past activities and experiences.

A couple who, through the years, can still learn from each other, are grateful each day for having chosen such a good and interesting mate.

Just Between Us

Happy New Year To You

By HELEN MINTZ

It seems as if we just popped the cork on a bottle of champagne and greeted the New Year and now...here we go again. The speed with which we spend our lives has always amazed me.



Helen

How true is the saying, "Time waits for no man". Again we devise our New Year's resolutions and agendas, going through the harshest sort of self-appraisal and the highest demands for self-improvement. How many years have you said it? This year will be different!

IF WE LET things slide during the year 1978, surely in 1979 we will accomplish. We will become purposeful people and march into the next year of our lives seriously, sure that we will be finally measured by what we accomplish.

Oh the harsh demands of self. We are finally going to get things done! We mean well. But what about including a less rigid resolution that might be easier to stick to and live with? Try these resolutions on for size, dear readers.

This year I will make more time to be with my kids and family. This year I will try to judge less but feel more for the other person. This year I will expand my feelings. I will let some things go. I will let some shortcomings be. I will make allowances for some slippage. I will make allowances for some slowdown. I will not allow myself to forget the value of enjoying rather than pursuing.

ADMIT to yourself there are times when it's not always a breach of standards to do less or accept more. I suggest we take a brief pause in life's busy season before we lose that sense of well-being that comes from being. I suggest we take a closer look at me, myself and I, and finally mature and broaden our horizons.

For openers, look to the elderly. The senior citizen in your midst. Touch their lives, respect their values, take time to remember their needs. Their lives have slowed down. Mother Nature sees to that. Their happenings may not be as momentous as yours. Father Time sees to that. But they are here in this world, your world, and count. That in itself is reason enough for you to care and share your lives with them.

HOW EASY it is to brush them aside. That takes no time. What does take time is to finally notice they're not wrapped up in the "me first" syndrome that is the creeping and warping sickness of our times. They still come from the school of "you first". They don't have to follow in your footsteps. They've been down that road before.

For the New Year 1979 don't just settle with popping a cork on a bottle of champagne. Pop your mind. Resolve that before the next decade your personal being on this earth will in some small way make a difference to something or someone. If you're resolute, that shouldn't be a difficult resolution. I know I'm going to try. Happy New Year, dear readers!

Ignored By Fellow Jews

By ARLENE G. PECK

At the risk of alienating my New York readers let me say that it's "a nice place to visit--" However, as one who never hesitates to travel to the four corners of the earth, nothing strikes fear into my heart quicker than arriving in New York alone.

Despite this, I recently had occasion to travel to the "Big Apple" to visit editors who hopefully are going to publish my book, "Some Of My Best Friends". It was written about "my boys" at my Jewish discussion group in the Atlanta Federal Penitentiary.

I SHOULD HAVE known from the very beginning. Even though the flight

originated from Atlanta, I sat next to a New York lady. For two hours we sat next to each other, had breakfast together, and not even one "Hey, how you?" I made a few feeble attempts at conversation only to be met with stoney silence.

Friendliness was found in unexpected areas, however. Upon arriving I was met by members of the Jewish Defense League and taken to Greenhaven State prison in upstate New York where Rabbi Meir Kahane and I spoke to the Jewish inmates.

Rabbi Hirschel L. Jaffe, who recently appeared on The Post and Opinion front pages as the marathon rabbi, conducts this program. He met us at the gate and often an intense search by the guards we were finally allowed into the institution and taken to the meeting room.

RABBI KAHANE was able to speak to these men with empathy because of the time he had previously served in prison himself for fighting for Jewish causes in his own unorthodox way. What he spoke about was possibly the most important information that these lost and forgotten men will hear in a long time. Jewish prisoners, to most of us, seem to be an "unacceptable" cause because they are an "embarrassment". Most of their fellow Jews are reluctant to admit that they exist.

Well, they do, and Rabbi Kahane and I spoke of forming a national organization to protect the rights of Jewish inmates.

People on the "outside" aren't aware of the rampant anti-Semitism that happens under redneck administrations, but it exists. It shouldn't. Although these men have lost their freedom they have not lost their rights as Jews. They usually comprise less than one percent of the population at most federal prisons and even less than that at the state institutions.

HOWEVER, I have found that they are subjected to most of the harassment. At present there are no lawyers or caring individuals working on a national basis to insure that these men are given what until now they have been deprived of. It is hoped through this column other Jews will follow through with the actions and deeds to insure these men the Passover seders, kosher foods and basic rights that as Jews they are entitled to.

It could begin with a central letter to be sent around the country to all the Jewish inmates to inform them of what is happening elsewhere. What they are allowed at one institution they should be able to have at all of them. Legal aid should be available to file protests if these basic Jewish rights, rights that most prison officials consider a privilege, are abused. Rabbinis hopefully will become involved on a regular basis instead of a sporadic one now.

MOST OF ALL an idea of a program like this needs people who are willing to help and work in their own communities with caring for those who despite whatever else are fellow Jews who are in dire need of help.

At present I don't have the answer of how to handle a program such as mine at the Atlanta Federal prison on a national basis. Maybe I could hear from any of you who are interested and prepared to consider a positive program when you live. Write to me in care of The Post and Opinion.

What can we lose by giving it a try?



Peck

Bible Byways

Linen Garments

By L. I. RABINOWITZ

Joseph incurs the hostility of his brothers as a result of the patent favoritism shown him by their father, an outward sign of which was that he made "a coat of many colors"

Rabinowitz (this rendering is based on the Targum, Rashi takes it to mean a striped coat 37.3). When the brothers seize him they strip him of the coat which they subsequently dip in blood as evidence that he had been killed by a beast of prey.

The material of which that coat was made is not mentioned in the Bible, although it is obvious that it was a "smart" garment, and the Talmud states that it was woolen.

OF JOSEPH'S sartorial garb we hear no more until this week's portion where we are informed that on being appointed by Pharaoh to be his second in command he is invested with all the appurtenances of high office which include a resplendent cloak. "And Pharaoh...arrayed him in vestures of fine linen" (41.42). And thus we are introduced to one of the staple commodities of Egypt, flax which was an important element in its economy (see the beautiful description in Isaiah 19.5-9).

Only once in the whole Bible is the actual growing of flax in Egypt mentioned and that was with regard to the plague of hail which destroyed it (Exodus 9.31).

On the other hand, the various types of linen which were produced from flax are mentioned on innumerable occasions. They include bad, butz and shesh and the coat with which Joseph was invested was of the last. The word in Hebrew means "six" and the rabbis therefore state that it consisted of six interwoven strands of the fibre. It seems obvious, however, that the word is Egyptian and since it was more or less the regal linen, the translation of the A.V. "fine linen" (in fact the finest linen) seems to be correct.

THE GARMENTS of the priests during their service in the Sanctuary and Temple had to be of linen (of. e.g. Exodus 28.47. Lev. 63.) and in his vision of the Temple of the future the prophet Ezekiel discusses at considerable length the various linen garments and explicitly excludes those of wool. (Ezekiel 44.17/18)

In the description of the Order of Service on Yom Kippur during the Second Temple period it is stated that during the morning service the High Priest was attired in garments of "Pelusium linen" which were worth 12 minas, while in the afternoon he wore those of Indian linen worth 800 zuz. (Yoma 3.7) the mina is the equivalent of 160 zuz and therefore the linen of Egypt (Pelusium is in Egypt) was worth 2½ times that from India, despite the fact that it came from a neighboring country, and not from a distant land, as did the Indian variety.



visiting with rhoda hauptman

The Jewish Post and Opinion December 29, 1978

There are so many worthy philanthropies and so many remarkable projects that I usually try to avoid singling out a particular one. Nevertheless, I cannot help but be stirred by enthusiasm and dedication. Therefore, when I spoke with Nina Bellows recently, and she told me of the American Mizrahi Women's newest endeavor, "Child Haven, Jerusalem", I could not help but be caught by the contagion of her excitement.

Nina is a very vibrant person who gives herself totally to whatever she is doing, so that enthusiasm is a way of life for her. However, when she mentioned "Child Haven", which is occupying most of her waking hours, I asked to learn more of it.

MIZRACHI WOMEN have been concerned with child and youth welfare work in Israel. In fact, they presently maintain a sleep-in nursery, Bet Hayeled, Bakka. There, unfortunately, the need for their service has far exceeded the facility and the building they occupy has become inefficient and overcrowded.

Thus, it becomes necessary to provide for the future and with this in mind, American Mizrahi Women are engaged in building and in fundraising for a greatly expanded facility in Gilo. This will occupy 2 acres of land and will accommodate more than 150 children from 2 to 7 years of age in its sleep-in nursery as well as neighborhood children in its day care center for working mothers.

The need for such a facility will be apparent to anyone who is aware of the family problems in Israel: cultural; economic; psychological and medical. Often a child's psyche can be damaged if he is left to stay in a home situation where the climate for his growth is unfavorable. It is no news to us here in America that even in Israel there are parents who cannot cope with the responsibility of the upbringing of their children. As a matter of fact, especially in Israel, where the people have lived under such great emotional and physical stress for most of their lives the problems of being adequate parents are compounded.

MANY YOUNGSTERS at the proposed center will be orphans, half orphans or victims of broken homes. They will require 24 hours a day attention for varying periods of time.

Some of these children will need care because their families have been temporarily dislocated. Sometimes a parent is terminally ill or indefinitely confined for emotional or other reasons.

To care for these children is to help to insure their future mental health, for, as the Jesuits used to say, "Give me a child until he is seven and you may have him for the rest of his life."

The new child facility will also be a tremendous support for working mothers in the community. They will be able to leave their pre-school children in expert hands and thus avoid some of the trauma a mother's absence from home may cause.

AS WE HEAR of this project, one cannot help but be deeply impressed with the vitality of the American Mizrahi Women. The 3 or 3½ million dollars needed to complete these plans do not sound like a great deal if you say it fast. However, when you stop to consider how much fundraising this entails, you are struck anew by the faith and courage of those women who are entirely committed to a cause.

American Mizrahi Women have a long and enviable record of service in Israel. They have maintained their services while upholding traditional practices. Some ten thousand Israelis are the recipients of their tender, loving care.

There are over 400 American Mizrahi Women's Chapters in this country. Judging by the chapters I have observed in Chicago, this makes a mighty force. All of us, I know, wish them great success in their labors.

Mrs. Sarah Shane is national president of the organization. Mrs. Samuel Bellows is a national vice-president and is co-chairman with Mrs. David Kamerman, of the Child-Haven Jerusalem project.



INVESTING

By LOUIS EHRENKRANTZ

Mr. Ehrenkrantz is a Senior Vice-President of Rosenkrantz, Ehrenkrantz, Lyon & Ross at 6 East 43 Street, New York, N.Y. 10017. He welcomes all written questions.

INVESTING IN FINE BOOKS

One of the most extraordinary investment opportunities is represented by a membership in a rather interesting organization. I refer to The Limited Editions Club, an organization that has successfully combined good literary and artistic judgment with a not unexpected bonus for investment-oriented members. The books are uniformly beautiful, and ownership of these volumes have paid off rather handsomely in the economic sphere. Ownership of Limited Editions books are the closest thing to assured investment growth I can think of.

Ehrenkrantz You will remember from your elementary economics courses that something increases in value when it is in short supply and great demand. The way The Limited Editions Club operates, the "short supply" is guaranteed, and the great demand has been growing for over 40 years.

FIRST OF ALL, only 12 books a year are published, and each of these is limited in number — hence the name of the Club — anywhere from 1600 to 2000 copies per book. Each volume is illustrated by a talented and major artist. The books are printed on the finest paper and each detail is lovingly attended to by people who care about books and art.

Since the only way you can own one book is to buy all twelve in a series, membership costs about \$500 plus a year. As the firm says: "Our volumes are displayed with pride in hundreds of private and university libraries throughout this country and abroad. Their owners treasure the Club's creations and refuse to be parted from them. Yes, occasionally, when copies do reach the rare book dealers, they are likely to fetch prices far in excess of their original cost. In fact, in the early 1930's — at the very nadir of the depression — books of the club often brought two and three times their original publication price in the rare book market place."

HOW VALID is the thesis that good literature magnificently bound and artistically presented is a good investment? I remember shopping for the double volume edition of Charles Baudelaire's famous *The Flowers of Evil*, and refusing to pay \$25 just a few short years ago. That same edition, the club's boxed set, is on Brentano's shelf in their rare book division. Much to my dismay, the only thing short of theft which can get the book into my living room is \$65. When you consider the fact during that same period of time, the Dow Jones averages declined by some 10%, you get a good idea of how powerful a combination limited supply coupled with artistic achievement is.

Other success stories include the following prices currently being fetched for second-hand editions of Limited Editions: *Ulysses* sells for \$1650 (that's right, one thousand, six hundred and fifty) and *The Living Talmud* commands a price of \$135. The average book is obviously not average.

THE NEXT BOOK off the club's presses is Sherwood Anderson's *Winesburg, Ohio* with an introduction by Malcolm Cowley and brilliantly illustrated with paintings and drawings by Ben F. Stahl. It is one of the volumes in series 44. Naturally is cannot be purchased separately, but the entire series 44 can still be bought at the old price of \$510 (\$42.50 a volume). Other books in this series include *Short Stories* by Flaubert and *Steppenwolf* by Hermann Hesse as well as novels by Jane Austen and Ivan Turgenev.

After the 2000 memberships have been assigned, a waiting list is set up. I do not know if memberships are presently available, but if I were seriously considering becoming a collector with an eye toward monetary reward, I would write The Limited Editions Club at 551 Fifth Avenue, New York, N.Y. 10017 for further information.

210,000 Get Food No Unemployment;

TEL AVIV — Despite the fact that there is no unemployment whatsoever in the Gaza Strip, down from 40 per cent when Israel occupied the territory, the United Nations Relief and Works Agency is still distributing

210,000 food packages monthly. This was disclosed in a survey of the occupied territory released by Israel.

The bulk of UNWRA's funds come from the United States.

Executive Opens Meeting To Press

MONTEAL—A step which no U.S. Jewish organization would probably make was taken here when the national executive of the Canadian Jewish Congress voted to

open its meetings to the Jewish press.

The president of the Congress is Rabbi Gunher Plaut.

Hanukkah Is Merged With Xmas

NEW YORK — Although most indications are that the Hanukkah bush period has practically disappeared from Jewish homes, Rabbi Jacob J. Hecht, head of the National Committee for the Furtherance of Jewish Education, charged here that thousands of Jews are dreaming of a white Christmas. His organization is connected with the Lubavitch movement. He said that "it's gotten to the point that a Jew celebrating Hanukkah can hardly be distinguished from a Christian celebrating Christmas."

Rabbi Hecht said that so ingrained has the celebration of Christmas become in American life that "unfortunately many Jews... proceeded to take the hypocritical step of (and are) doing so in the name of and within the framework of Hanukkah."

To these people, the gifts they sent and received at Christmas time became Hanukkah gifts, Rabbi Hecht said, and the parties they gave became Hanukkah parties. As a result, Christmas made so many inroads into the Hanukkah season that for many Jews the two holidays "became merged." "To these Jews, the observance of Hanukkah is now little more than the carrying out of an inter-faith exercise," Rabbi Hecht said. "To them, the Hanukkah lights are no different than the Christmas lights. The tragic result is that the significance of the Hanukkah Feast of Lights has become obscured, and what we now have in many cases is a religious mish-mash that represents a mockery of Jewish observance."

Songs and Flowers Great Newcomers

JERUSALEM - Whether it will have an effect on the high percentage - 50 per cent - of the newcomers to Israel who leave in three years is problematical, but at least the reception as they arrive at Ben Gurion airport will be more pleasant.

The newcomers will be met with music and bouquets of flowers, plus be serenaded by school children.

Another departure will be, if implemented, a shift away from the reception centers which have been the backbone of the housing for the newcomers and widely praised. According to Raphael Kotlowitz, chairman of the Aliya Department of the Jewish Agency, rather than build new absorption centers isolated from local residents, he is recommending that the newcomers be given new apartments in existing neighborhoods in order to speed their integration.

The Social Calendar

By JEAN HERSCHAFT



A Black Tevye in the form of Sammy Davis, Jr. is in the works as Sammy Davis, Jr. and his wife Altovise Davis plan an all Black version of *Fiddler on the Roof* to tour Europe. Sammy had hoped to play Russia but the State Department has nixed the idea.

* * *

It was December Wedding bells for TV Channel 4, Pamela Field, Health Reporter and Dr. Harvey Wolinsky, a professor of medicine at Albert Einstein School of Medicine. The nuptials were held in the Massapequa, Long Island home of the bride's parents, Frank and Joan Field. Frank is the science/weather editor, also, on WNBC TV. Pam's brother, Storm Field, is the weather guy for Channel 7. And we recorded his marriage last June to Joy Schlussberg whose dad was the immediate past president of WNBC TV.

* * *

At the kick-off luncheon for UJA Federation Women which was held at the home of Mrs. Edgar Bronfman, whom all call "George", short for Georgina, the hostess wore a beige silk jumper over a matching turtleneck. The buffet-style lunch consisted of cold bass, Kaulabiak Salmon and other assorted goodies served on tables for four set up in the elegant, spacious living room. The ladies had to pledge \$1,500 or more to receive an invitation. Beverly Sills was the guest who came with her mom Mrs. Silverman. Beverly told how her name was changed from Belle Silverman. "My Hollywood agent just said 'You'll be the closest to 'Beverly Hills-Cali'.'" And so she became Beverly Sills!

* * *

The world learned that Isaac Bashevis Singer is a vegetarian when the press reported that for the main banquet meal, in celebration of the Nobel prize that he had just won, Singer ordered a vegetable main course. Asked why, he replied, "because I have regard for the chickens..." Last July, on the Dick Cavett Public TV interview program, Singer explained his vegetarianism, "as my regard for all living creatures", noting that he would never even catch a butterfly, "because it has the right to life as I..." A recently-formed national Jewish organization devoted to animal welfare uses a Singer quotation as its slogan: "For Stray Animals life is an eternal Treblinka..."

* * *

And speaking of animals, a new heavenly book just out, "CAT PEOPLE", published by Doubleday, reveals among others, some nationally famous Jews who are cat fanciers and who go on record "purrfectly" for the cause. Wanda Toscanini Horowitz and her famous pianist husband Vladimir Horowitz. Her tribute to the feline was "...they are like sculpture walking around the house." Author Dan Greenburg, owned by three named Berni, Ollie and Maurice "...cat watching is the near-perfect avoidance of writing for an author..." Louis Nevelson, sculptress, owned by "Raggedy Ann", notes that her cat "will never do tampering with her work", asserting that "the feline gets vibrations from the master what not to touch..." The photos by Bill Hayward and the prose by 75 "cat people", are gifts that Rabbi Ezra Finklestein, (NY), Rabbi Irving and Blu Greenberg, (NY), Aviva Cantor Zuckoff, (Jewish feminist), the P-O's Charles Roth and this columnist, among other Jews, would find "the Cat's Meow..." We are all what the book title implies, "Cat People"...all owned by one or more kitties...

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The Rabbi Speaks

By RABBI DAVID M. HOROWITZ
Temple Beth-El
Hammond, Ind.

Historically, the Jewish community has seen itself as just that, a community. In our past, Jews lived in the k'hila. Usually a section of the city that was either, by the enforcement of outside authorities, or through a natural process of selection considered to be the "Jewish community". The community was filled with self-help services. Tzedaka was a function of the community. Prayer came through the synagogues found in the community and individuals living there sought companionship and comradery with those who surrounded them.

THE JEWISH COMMUNITY is now a scattered one. Jews live through any city or town. Ours in Hammond is no exception. Very often, even members of the same synagogue, do not know each other, are not close to each other.

This past fall Chavurah Aleph was successfully begun. A chavurah is by definition a small group of Jews seeking to enrich their Jewish lives. Such a group is now a part of Temple Beth-El. I welcome it as a means of extending the family to those who participate.

We are in no way limited to one group. Although groups ought to remain small it is my dream and hope that many such small groups will be a part of our larger congregational family. It is a way of bringing Judaism to life in a personal and meaningful manner. In some senses, it creates the k'hila, the community of support that Jews have sought throughout their experience. We would welcome more such groups forming and stand by willing and able to aid in that goal. Those who are participating in Chavurah Aleph are more than willing to help others begin Chavurah Bet, Gimmel, Dalet, etc.

We are most aware of the geographical spread of our congregation and feel that Chavurot in different areas would do much to enrich the lives of those who participate. In a sense there are a few ground rules. The groups ought to be small enough so that they can meet in homes and yet, beyond that, they might be homogeneously placed together by age or geography or they may be heterogeneous in both of those categories.

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Teen Scene

By MARLA HIRSCH
AND BARRY LIEBER

After weeks and weeks of hard, strenuous, back-breaking homework, we finally have a chance to rest our bones and enjoy winter vacation. As we all know Hanukkah is upon us. It started on the eve of the Dec. 25.

Hanukkah is the "Festival of Lights". It commemorates the victory of the Maccabees over the Syrians. The Syrians ruined the Temple of Jerusalem and the Maccabees worked their hardest to restore it. The Maccabees searched everywhere for oil to relight the menorah, but could only find just enough for one day. The light was rekindled and miraculously burned for eight days. We light a candle each of the eight nights of Hanukkah to recall the miracle of light and the fight for freedom.

AND NOW FOR something more close to home. Many of our fellow students will be enjoying winter vacation by journeying to different parts of the country. Eight NC-SYers are now having the time of their lives in the "Big Apple." They're doing everything from dining in the finest kosher restaurants to visiting some of the famous sights. The people involved in this trip are: Rina and Shira Prince, Bob Borinstein, Judy Hasten, Toby Rosen, Chuck Trepper, Susan Mandel, and Renee Hasten.

Actually, these youths aren't the only ones enjoying themselves away from home. Many people are finding their way into warmer parts of the world. It's always depressing when we make it back to school after such a glorious holiday to find many

faces glowing with the traces of Florida, Mexico, and other such desirable places. Those of us spending vacation at home will be busy wrapping Hanukkah presents and frying delicious latkes.

The "Teen Scene" would like to congratulate the following girls for being chosen to pledge the Deb-Edde Club. They are: Debbie Hoffman, Renee Solomon, Lisa Sachs, Jane Gabovitch, Rhonda Zuckerberg, Terry Rosenberg, Joanne Levy, Eileen Kurlander, Shelle Herman, Debbie Zipes, Melanje Fogel, Jill Gray, Kim Kerner, Beth Hill, Kim Ancel, Sharon Morse, Amy Weisfeld, Renee Hasten, Becky Melrose, and Jenni Simon. The new junior and senior honoraries in Deb-Edde are Toby Rosen and Penny Rosenthal.

If you have any news you would like submitted in our column, please contact Barry at 253-7346 or Marla at 253-2188.

Services Are Held For Julia Grossman

Mrs. Julia Grossman, 57 East 38th Street, died Dec. 20 in Methodist Hospital. She was 74 years old.

The widow of Leo Grossman, she was a lifelong resident. She was a member of Congregation Beth-El Zedeck, White Cross Guild, the Golden Age Club, Hadassah and New Horizons.

Services were held in Aaron-Ruben-Nelson Meridian Hills Mortuary with burial in B'nai Torah Cemetery.

Survivors include a sister, Mary Valinet, and brother-in-law Philip Sacks and several nieces and nephews.

Memorial contributions may be made to a favorite charity.

Photo Show Opens At JCC

A show of photographs by Mark Stein will open from 2:00-5:00 p.m. on Sunday, Jan. 7 at the Jewish Community Center. The show will continue until February 8.

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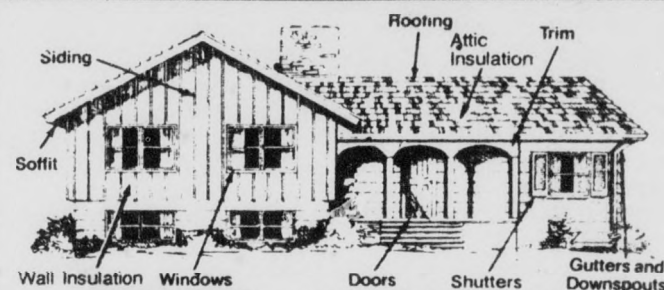
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SECTION II

and Opinion

DECEMBER 29, 1978

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Boy Wonder Of Architecture

By JANET MENDELSON

Designing and building for such varied clients as the Empress of Iran, Eskimos in the Canadian Arctic, and the ancient city of Jerusalem pose no problems for Israeli architect Moshe Safdie. He was less than 30 years old when he developed his revolutionary Habitat project, a multi-million dollar housing experiment which attracted millions of visitors to the 1967 World Fair in Montreal. Despite the far-reaching extent of his architectural projects, he still manages to combine the aesthetic as well as the functional in everything he touches.

"As an architect, I must be an instrument for whom I am building," he says. "In every place I build, I am concerned with local attitudes." Perhaps the attitudes he understands best, however, are those of his native Israel where he is involved in projects for both Jews and Arabs.

TODAY, he divides his time between his Israeli, North American and African projects and Directorship of the prestigious School of Urban Design at Harvard University. A quick look at this vital 40-year-old architect, and one can see that he enjoys having the world as his workshop. A full head of silver hair accents his deep tan, and eyes burning, Safdie admits that he makes an effort to put "twice as much energy per square meter of building" into each of his architectural projects.

Be they in Montreal, or the Middle East, Safdie's projects reflect the energy of their creator. His three-dimensional cities express

man's current longing for the urban environment as well as the freedom of the open spaces where man can be alone with nature. In Safdie's urban projects, streets, soar in the sky and rooftops boast gardens far above the ground. Enclosed domes slide open to become outdoor terraces for summer usage, and even in a high-density environment, Safdie manages to create the amenities of a village.

Claiming that it is important to be attentive to the local people rather than import superior attitudes, Safdie conducts intensive research on a site before the first idea is drafted on paper. With an artist's eye he combines the work of anthropologists, sociologists and meteorologists in order to understand a location and the fantasies of its people.

IN HIS EYES Jerusalem remains very special architecturally, and he says that "only much love and respect for what is there may make it possible to do justice to the city of Jerusalem."

At present, the architect is involved in one of the largest undertakings that Jerusalem has seen since the construction in the days of King Solomon. Safdie has plans to rebuild the "living bridge" between the old and new parts of the city, and its different communities — the Mamilla area in Jerusalem's geographical center.

He believes that this downtown area is the "living room of the city" where Jews and Arabs will meet in the business, work, shopping and cultural facilities of the Mamilla project which should be under construction within a year.

BORN IN HAIFA in 1938, Safdie's early years were occupied with the ideas of the rural life of Israeli kibbutzim rather than designing buildings. Fascinated by agriculture and the study of physics, his interests took a sharp turn at the age of 15 when the Safdie family moved from Israel to Montreal, Canada. The architecture of cities drew him like a magnet, and he decided to study at McGill University's School of Architecture.

"My decision not to go into business with my father disrupted an age-old tradition of Middle-Eastern Jewish families," he recalls. Safdie remained an individualist. Moreover, he excelled in his studies. By the time he was a 22-year-old student, Safdie had developed his revolutionary Habitat thesis. Seven years later, he was known as the boy wonder of architecture as he fought through to the completion of his multi-million dollar housing experiment that attracted such a fabulous number of visitors at the 1967 Montreal World's Fair.

The vitality of the city continued to attract Safdie as he realized that suburbia did not offer a viable solution to a housing shortage. Cities needed to express man's feelings and harmonize with his spirit. Recalling his past, Safdie notes that growing up in Israel's bay city of Haifa certainly helped to condition his thinking about the environment.

"AS IN OTHER Mediterranean cities, the line between rural and urban is softer than in North America," he notes, and in many of his projects this inter-relationship between urban/rural life is realized.

Married with two children (an 18-year old daughter and a 14-year old son), after an absence of nine years Safdie came back to Israel in 1967 to work on his first project in Israel. "I have always felt like an Israeli," he says, "and when the opportunity arose to work here, I grabbed it." His projects in Jerusalem alone have included the clearing of the area of the Western Wall of the Second Temple, the Yeshivat Porshat Yosef in

(Continued on next page)

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Boy Wonder Of Architecture

(Continued from previous page)

the Jewish Quarter, and the Paley Art Center of the Rockefeller Museum.

Safdie designs to fulfill the basic needs of man. In the Canadian Arctic, his projects start in design where the igloo left off, while in the Middle East, his technique is greatly influenced by the landscape, stone, and sun.

ON ONE of the approaches to Jerusalem, Safdie's discerning eye is caught by a

deserted Arab village on the slopes, as he describes in his book *Beyond Habitat*. "...It hugs the hill, small and larger cubes made of the stone of the mountain; domes, arches, vaults...all in harmony with the landscape and the sun."

Even though Safdie's reputation spans continents and his architecture is international in scope, he is also very much in harmony with his native country, Israel.

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To me, a Christian, the tree is a symbol of my most sacred religious holiday. During the Christmas season it is a constant reminder of the birth of our Lord and Savior. It has become, in our home, the mark of our Christianity during the season of the year when we celebrate the birth of our Christ.

I ask myself what meaning the tree has for you? It cannot be a Christian religious symbol, since you have told me often that as a Jew you do not accept Christ. For you, it must then be no more than a pretty decoration. How can I help feeling resentful when you take my sacred religious symbol and make it a mere "decoration?" And when I hear you refer to it jokingly as a "Chanukah Bush" I am both resentful and ashamed. Ashamed for you. For your nervous laugh when you say it! For the look in your eyes that cannot quite hide your hope that I will "understand" — and your fear that I might not.

But most of all I'm sorry. Sorry for you. You mentioned "Chanukah." I'm learning a good deal about this holiday. I see some of my Jewish neighbors decorate their homes so beautifully in its honor. I hear their children sing pretty songs and tell the exciting and significant story. I just love latkes!

I am sorry that all this is so strange and foreign to you. That you do not give your children an opportunity to partake of its joy and share in its celebration. The Menorah is a wonderful symbol of the light that your people has brought to mankind. Why are you ashamed of it?

Many thanks for wishing me a Merry Christmas. As a really good friend, one of your best, I wish to you a Happy Chanukah.

Author unknown

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take nothing. Candy or nuts may be used for the pot.

Variations are: have each letter represent a different numerical value. As soon as a player reaches a score agreed upon, he wins. Or whoever scores the highest number of plays agreed upon, he wins.

Another variation involves skill: each player gets an equal number of tries. The player who can spin the dreidle for the longest wins.

Or you can play: Hide the Dreidle — and variations of Hot and Cold — using "Rock of Ages" as a clue, singing softly when far away and increasing in volume as the individual gets closer to the hidden dreidle.

PIN THE CANDLE on the menorah is another game. Make a menorah out of cardboard. Pin it to wall. Let each player in turn be blindfolded and whoever comes closest to pinning the candle in the proper place wins.

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The Four 15-Year-Old Girls

By ERNIE MEYER

Four Jerusalem girls, all 15 years of age, had formed that type of closed, charmed circle of friendship which can last through a lifetime.

Today, two of them, Bilha and Shoshana, are pursuing their studies at the Beit Hana Girls High School.

But since 5:30 on Friday afternoon of June 2, Ruhama Grossberg and Tamar Guttel lie in their graves a few feet apart on a slope of the Mount of Olives, overlooking the Judean Desert.

For Ruhama and Tamar, lifelong friends, death came swiftly from a terrorist bomb placed on a crowded bus.

ALL FOUR LIVED in the largely religious suburb of Bayit Vegan. With school ending early on the Sabbath eve, they had been in the habit of making purchases for their mothers in the center of town before taking the No. 12 bus home.

The four had been together in the Mahane Yehuda outdoor fruit and vegetable market. But in the long line-up for the bus they became sep-

arated. Bilha and Shoshana boarded the bus. Ruhama and Tamar remained behind, waiting for the next bus.

As the two girls on the first bus alighted from it near their homes after a 15-minute ride, they heard a loud explosion. This is not an unusual sound in Jerusalem where there is frequent dynamiting of the rocky ground for construction.

BUT THIS EXPLOSION had an ominous sound. As the second bus pulled into a stop at the entrance of the suburb its entire back section disintegrated. The roof bent up and forward like the lid of a messily opened tin can.

There was no fire. But through the dense smoke dazed and bleeding passengers stumbled out.

Arab terrorists had planted a bomb on the No. 12 line. Six passengers were killed and 19 injured, including a pregnant woman and a boy of five (his 12-year old brother was among the dead). Also among the dead was an American medical student from Silver Springs, Md.

It was shortly after one o'clock. Rabbi Eliyahu Grossberg, the father of Ruhama, was among the crowd which flocked to the scene. But he was not worried about his child. She often returned home after two, or even three o'clock, and the Sabbath (on which no travel is allowed for religious Jews) would not come in till about six.

THE INJURED had been quickly taken to hospital. There were rumors of one or two dead. Some said four.

But when Ruhama was not home by three, the family started to phone the hospitals to see if she was among the injured.

She wasn't. Half an hour later neighbors prevailed on the Grossbergs to go downtown to the Shaare Zedek Hospital. "No, Ruhama was not among the injured," an official reconfirmed. The two female bodies in the morgue were those of older, married women, he added. He even showed them two wigs belonging to the victims. (After marriage, orthodox Jewish women cover their hair either with a kerchief or a wig).

A LITTLE LATER, however, it became clear that the wigs had fallen off the heads of two injured women. The bodies were indeed those of Ruhama and Tamar.

Identification was difficult. The girls must have stood or sat near the explosive device, which apparently had been placed on an overhead luggage rack.

Ruhama was the youngest of five daughters, three of whom are already married to Yeshiva (Talmud academy) students. In another four or five years her parents would have introduced her to a number of Yeshiva students of her own age, one of whom she would have chosen for her bridegroom.

Both Ruhama and Tamar were good students, alert and

(Continued on next page)

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The Four 15-Year-Old Girls

(Continued from previous page)

doing much volunteer work in the community. Both wanted to become teachers. Ruhama, being the youngest in her family, had perhaps been a bit spoiled. Rabbi and Mrs. Grossberg both come from families which have lived in Jerusalem for several generations.

remaining unburied overnight.

Still stunned by the violent deaths of their daughters, the families were rushed to the Mount of Olives Cemetery for the burials.

AS THE FRIDAY afternoon light dwindled and the Sabbath approached, a grief stricken Rabbi Grossberg had to cut short his eulogy: "Little Ruhama of mine," he sobbed, "if not for the approaching Sabbath I could talk hours about your virtues and your good deeds. But you will spend this Sabbath already in the Garden of Eden."

TAMAR GUTTEL was the third of seven children. Her family, of Alsatian origin, had come to Israel from Paris about 20 years ago. Her father is a rabbi and teacher, like Ruhama's father. The Guttel family had suffered for Israel before. One of Rabbi Guttel's younger brothers lost an arm fighting with the paratroopers in Jerusalem during the Six Day War in 1967. Mrs. Guttel's parents were there from Paris to visit the soldier son of another of their daughters, who lost a leg in a training accident recently. And so the visiting grandfather was on hand for the unfortunate duty of helping identify the body of his granddaughter.

Both families were persuaded to rush the funerals in the hour that remained before the onset of the Sabbath. Halachah (Jewish religious law) forbids bodies

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The Aliyah That Failed

By CAROLINE KLEIN

This belated answer to Mr. Eidelman's article in the AACI Newsletter is intended to help clarify his statement that new immigrants are unwanted and resented by Israelis, and are victims of Israeli "misconceptions" that make it difficult or impossible to make a successful aliya.

In 1975, I very sadly packed up and left Israel after a wonderful and difficult five-year stay as an olah. I left both because of personal matters and because I was failing to survive in Israel. All that could happen to a new immigrant, happened to me. Yet, if there is any bitterness, it is only that I did not have what it took to make a successful aliya.

I think I know what it takes, and perhaps I can supply some insights to others planning to immigrate to Israel.

TRUE, Israelis resent immigrants. Maybe they have some good reasons. American immigrants may be resented, but they are also admired and are perhaps the biggest puzzle of all to Israelis. Americans have an amazing self assurance, a strange sense of humor, and "peculiar" ideas about giving and needing to be needed. We are believed to live lavishly in America. We have not known much war on our own soil. We walk free and uninhibited. We naively believe everybody is just like us.

When we immigrate to Israel, we bring these things

with us. And, we run smack into the Jewish Agency for Immigration and Absorption — an organization geared to bring homeless, wretched refugees of war, suffering, and intolerance into a struggling land, which is making do to, accommodate the wretched and hold onto its soil all at the same time. The only things Americans are refugees from are a highly sophisticated rat race, the drug scene, and social dissatisfaction. The pull of Israel is to a new, fresh life and a revival of Jewish identity.

ONCE IN ISRAEL, the American immigrant is expected to absorb. This is the first serious mistake. Potential new immigrants, as well as aliya officials and Israelis in general, must face the reality that there is no such thing as cultural absorption. A better word might be absorption. Margaret Mead, the anthropologist, tells us that nobody who was born an Eskimo can transplant to a Bushman culture and expect to turn completely into a Bushman. The most one can expect is a hybrid — a completely new variety.

Being Jewish may be the impetus to make aliya, but it is rarely enough to make it successful. Jewishness fades out of the picture in Israel, simply because it is universal. Cultural differences come to the forefront instead. True, Israeli culture will touch the American immigrant, and the American culture will somehow touch the Israeli's. But the American will never be com-

pletely Israeli. Nor will the Russian, the Moroccan, or the South African. The next generation will blend into something of a mixture of all these elements.

This may exasperate Israelis, but to me it was a wonderful panorama of cultural diversity.

AS AN IMMIGRANT I was told to stop living in my American bubble — a bubble of English-speaking immigrant friends. Still, I lived in less of a bubble than most immigrants because I did not bring my possessions with me, and I worked completely among Israelis.

I was somehow expected to discard whatever it was that made me American, and take on whatever it was that was Israeli. These are indefinable and unchangeable things for the most part. Besides, part of one's American culture is pride in being American. There were many things I did not want to discard. I still believe it is not necessary to "stop" being American in order to make a successful aliya. But it would help to acquire a little humility, to know and to

(Continued on next page)

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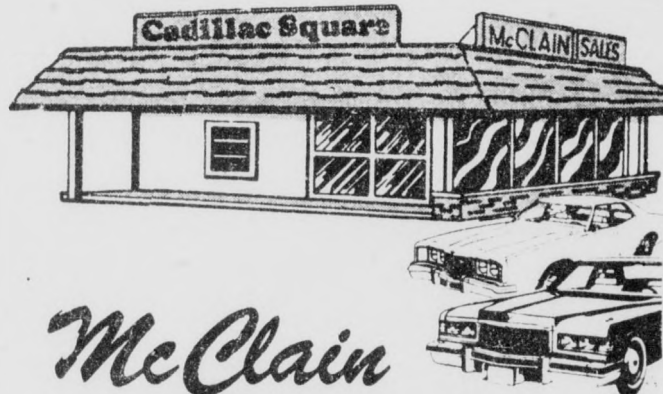
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The Aliya That Failed

(Continued from previous page)

keep what is good of your American self, and to remind yourself periodically why you went to Israel in the first place.

TIME is the best absorber. The longer you live in Israel, the less you will be resented, for with the progressing days

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(Reprinted from the bulletin of the Association of Americans and Canadians in Israel)

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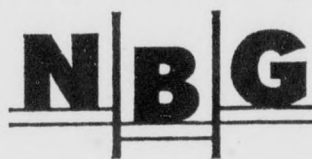
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The 2 Israeli Women's Mags

By BURT KEIMACH

By now an indivisible part of Israel's thriving press, the mass publications devoted exclusively to women are only two in number. Considering a daily newspaper output for the whole country, including foreign language productions, of over 20 separate papers, the weekly *La'Isha* (for the women), with a circulation slightly over 70,000, and the monthly *At* (meaning you feminine), distributing 30,000 copies, are modest efforts from a purely numerical angle. (The big weekend magazine section newspapers like *Ma'ariv* and *Yediot* print upwards of a quarter of a million each.)

IN SPITE of their relatively small circulation, both magazines really do appeal to women readers because their subject matter, objectively reported and often tastefully presented, is a cross-section of what interests at least fifty per-cent of the population.

At, a relative newcomer, has been on the Israeli scene since 1967. Its style and level of Hebrew are considered to be quite high, a factor that leads many readers to call it the "*Ha'aretz* of magazines," referring to the lofty standards of that daily newspaper. The smaller press run of *At*, compared to the more than double output of *La'Isha*, is also proof that excellence does not always lead to mass appeal.

There is a long tradition in the nation of producing superstars among women journalists. People like Hemda Ben Yehuda, the wife of the linguistic pioneer, Eliezer Ben Yehudah, set the trend for future women writers in the country with her 1930's "gossip" column in *Havatzelet*. She also coined the word "ofna" meaning fashion. Other women who excelled in the budding new field of Hebrew journalism include Hanna Zemer, who plies her trade at the daily "*Davar*"; and Rahel Ben Zvi, wife of the late president of the State, who contributed for many years to *Ahdut*, a serious labor publication. Still going strong is *Davar Hapoelet*, a small monthly magazine of the Women Workers Council (Naamat). *Davar* traces its origins back to 1934 when it was founded by yet another immortal of Zionist history, Rahel Katzenelson-Shazar. Devora Dayan got her start there too by describing early settlements with emotion and feeling.

TURNING to the pages of *At* today, we can find a great deal of original work by young women whose efforts appear in between slick color ads for expensive and usually foreign-made products, attesting perhaps to a generalization that the better educated minority who read the magazine are also better heeled financially.

A recent edition, for example, had an article about some practical aspects of travelling to Europe, a purely informational piece. In the same copy was a whole page devoted to the sensitive poetry of newcomer Dalit Bat Adam. There are the usual cooking and fashion treatments, although these too tend to be for the more affluent, emphasizing as they do the offbeat in clothing, like evening and beach wear, and the often unusual in foods, like fancy cheese baking, hardly the fare of the highly budget-conscious ordinary housewife.

But there is something for "every woman" in the 140-plus page magazine. Departments include sections on motherhood, health, shopping, and today's all-important craze, dieting. Interviews with women achievers who were born in 1948 formed a major series in a recent issue.

"*La'Isha*" caters to a vaster public just by the implication of its meaning. It can afford to print 70,000 each week because the editors purposely gear the content and language style for a popular level. (Many university women snobbishly refuse to even glance at it, calling the publication various shades of trash.) Unlike *At*, *La'Isha* is printed completely on lightweight news pulp, except for slightly heavier glossy color front and back covers.



FOR WOMEN ONLY—Smiling Jerusalemite holds up women's papers "*La'Isha*" (right) and "*At*". The former is called a "beauty, queen issue" and the current winner is seen posing with Tel-Aviv Mayor S. Lahat.

THE TEL AVIV-BASED production has been putting out 90-plus pages a week since it began in 1946. The magazine has become an Israeli institution. But women look neither to it nor to *At* as vehicles of expression for any kind of "liberation" movement. If such a movement ever does interest large numbers of women in the Middle East, Israel will undoubtedly be the first country to manifest it, but most women feel that this will call for a new magazine as well.

But until and if that time comes, *La'Isha* continues to address itself to subjects like beauty queens, heavy on the gossip; busty pictures of aspiring young starlets and pop singers; and stories of a soap opera quality concerning the faithful, the not so faithful, and the search for happiness, in love that is.

There are serious sides to the magazine, although these occupy only a relatively small percent of each edition. Recently there included good, objective, well-written

(Continued on next page)

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Women's Mags

(Continued from previous page)

treatments about drafting women into the Israel Army; women who successfully competed with men, Israel's first ever international marathon run around the Sea of Galilee last December; and a warm piece about a child psychologist, a male, at Hadassah Hospital, who prepared children to emotionally cope with major surgery, and even with death.

AS FAR AS many women readers are concerned, however, *La'Isha* has one saving feature that has kept it on the market for 32 years. It's called "La Bayit", for the home, and is best characterized as a handbook of money-saving hints. Indeed, the editors entitle it, "Special supplement for the thrifty housewife". Making clothes; constructing toys for children; economical household products; and saving on utilities, form the basis of this guide on how to

keep pace with inflation. Since it touches upon tough day to day problems, the section is a drawing card that guarantees the magazine's popularity.

What of the future? It's safe to say that without a drastic increase in the Hebrew-reading population, or without some daring revolutionary approach to women's journalism in Israel, no new members of the magazine or newspaper family are logically foreseen. The daily press tends to treat individual women in the news, also devoting a weekly page to a women's section. Meanwhile, *At* and *La'Isha* are in good health and gaining steadily. Each copy is probably read by far more people than an average paper, for the women's papers tend, unlike the dailies, not to date. Perhaps then, the present state of the women's press is no more nor less than a good start, waiting to be improved upon.

The Miracle of Judaism

When the question was asked: "What is Hanukkah?" the rabbis answered with the story of the one unpolluted cruse which contained but enough oil for one day's burning and yet, miraculously, sufficed for eight. We may know more history than these rabbis did, but we cannot get any closer to the real miracle of Hanukkah than they, when they told this symbolic story. For, at the time when the Temple was rededicated, the future of Judaism still appeared insecure. No one could have foreseen that the faith of this little people would soon affect the religion of the pagan world, and survive for many centuries.

The miracle of the oil is but another way of stressing the miracle of Judaism and its continuance.

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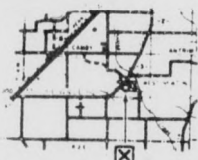
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Guide To Jewish Attitude To Christmas

1. IS CHRISTMAS a national holiday which all Jews can observe in good conscience?

A. Christmas is not a national holiday. It is an important Christian holy day which celebrated the birth of Jesus, the Christian Messiah. Christmas is not in the same category as Thanksgiving Day, Fourth of July, Decoration Day, or any other American holiday. Christmas is a sacred festival for Christians who regard Jesus as their Messiah and Savior. Inasmuch as we Jews believe that God alone is Savior and Protector, we cannot in good conscience observe Christmas. To ask us to do so is to violate our religious principles.

2. IS IT NOT TRUE that many Americans do consider Christmas to be a national holiday?

A. Responsible community leaders deplore the perversion of the Christmas season and are trying to do something about it. Bishop Arthur C. Lichtenberger has declared, "We cannot have Christmas without Christ."

3. IS IT WISE, however, for Jews to make such an issue over Christmas? Would it not be the better part of discretion to "go along" with our Christian neighbors even if it means observing Christmas?

A. No matter involving the violation of strong religious convictions can be regarded as trivial or minor. The true spirit of Americanism would never compel anyone to act in conflict with his freedom of conscience. Our early American forebearers came to these shores precisely for the opportunity to worship God according to the dictates of their hearts.

4. WHAT ABOUT THE Christmas tree?

A. The Christmas tree is a Christmas symbol which, for many Christians, has important religious significance. The Christmas tree has no place in the Jewish home.

5. IS IT APPROPRIATE to give Christmas gifts to Christian friends?

A. It is appropriate to give Christmas gifts or cards to our Christian friends if we so desire. Christmas gifts or

cards should not be given to our fellow Jews. We present a gift to someone in honor of the holiday he celebrates.

6. SHOULD JEWISH children participate in Christmas plays in public schools?

A. Christmas plays generally portray Christian church themes which have no place in a public school. Jewish children should not be expected to participate in these plays. On the other hand, some schools hold a so-called "Winter Festival" in which an attempt is made to avoid all religious connotations. It is exceedingly hard, however, to draw the distinction. If the parent feels that the performance is free of all sectarian religious overtones, children may participate.

7. SHOULD JEWISH children sing Christmas carols?

A. Carols are Christian religious hymns and do not belong in the public school. Jewish children should not be required to sing hymns which embody a theology which they do not accept.

8. DO WE HARM OUR children by directing them not to participate?

A. The classroom is but one among many places which reveal the existence of differences among Americans. Religious differences are significant differences. We further our children's personal growth when we teach them this fact by such simple statements as "This is what we do," and "This is what we don't do." Non-participation in Christmas celebrations will not harm the Jewish child whose parents have given him a warm appreciation of his own Jewish heritage. Such harm can ensue only when the absence of affirmative Jewish education leaves the child in a spiritual vacuum.

9. WHAT ABOUT other Jewish children who participate in Christmas observances in the public schools?

A. There are parents who do not accept the guidance of informed and responsible Jewish leadership. They proceed on their own when they permit their children to participate in Christmas observances. This may confuse the children of parents who do follow the thoughtful recommendations of Jewish leadership. Jewish parents will help their children most if they (1) know of responsible Jewish leadership and recognize that most parents want to follow it; and (2) assure their children that despite the participation of some Jewish children, Jewish leaders have taken a strong position for non-participation in observances of a holiday not their own — and that is also their position.

10. SHOULD HANUKKAH be celebrated in the public schools?

A. To do so uses Taxpayers' money for sectarian

purposes and jeopardizes the principle of the separation of church and state, without which there can be no religious freedom. The proper places for the observance of Hanukkah are the synagogue and the Jewish home. We must not ask the public school to assume the responsibilities of our congregations and families.

11. SHOULD WE encourage joint Hanukkah-Christmas celebrations in the public schools?

A. The addition of Hanukkah observances only compounds the evils noted above. Separation of church and state, a principle precious to American life, requires neither Christmas nor Hanukkah be celebrated in the public school. The subject of Christmas and Hanukkah represents a highly sensitive area. We recommend that parents who are in doubt about the application of these principles to specific situations consult their own rabbi.

(Adopted by the Massachusetts Board of Rabbis.)

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'Twas The Night Before Hanukkah

'Twas the night before Hanukkah
Boichecks and Maidels.
Not a sound could be heard,
Not even the draideles.

The Menorah was set

by the chimney alight,
In the kitchen the Bubbie
was choppin' a bite.

Salami, pastrami,
a glassele tay,

And Zoyereh pickles with bagels
—oy vay!

Gesundt and geshmack
the kinderlach felt,
While dreaming of taglach
and Hanukkah gelt.

The alarm clock was sitting,
a klappen and ticken,
And Bubbie was carving
a shtikele chicken.

A tummel arose like
a thousand Beruches.
Santa had fallen
and broken his—

I put on my slippers—
ains, zvie, drei,
While Bubbie was enjoying
her herring and rye.

I grabbed for my bathrobe
and buttoned my gotkies,
And Bubbie was just
devouring the latkes.

To the window I ran
and to my surprise,
A little red yarmalke
greeted my eyes.

When he got to the door
and saw the Menorah,
"Yiddishe Kinder," he said,
"Kenahorah."

"I thought I was in
strange hoise.
As long as I'm here,
I'll leave a few toys."

"Come into the kitchen,
I'll get you a dish,
A gupel, a leffel,
A shtikele fish."

With smacks of delight,
he started his fressen,
Chopped liver & knadlach
and kreplach gegessen.

Along with his meals,
he had a few schnappes.,
When it came to eating,
this boy was tops.

He asked for some knishes
with pepper and salt,
But they were so hot he yelled
"Oy gevalt!"

He buttoned his hoysen
and ran from the tish,
Your Koshereh meals
are simply delish."

As he went through the door
he said, "See you-all-later.
I'll be back next Pesach
in time for the Seder."

More-rapid than eagles
his prancers they came,
As he whistled and shouted
and called them by name.

"Now Izzie! Now Morris!
Now Louis! And Sammy!
On Irving! and Maxie!
And Hymie! And Manny!"

He gave a geshrey
as he drove out of sight
"A good yontiff to all
and to all a good night.

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Short Readings For Hanukkah Nights

After the lighting of the candles, one of the following readings is recited each day:

1st Night

JEWISHNESS

Though Chanukah is regarded by our tradition as a "minor" holiday, its importance has never been slighted. For in those days the Maccabees proved to the world their allegiance to Judaism. In answer to King Antiochus did Mattathias say "in a loud voice: Though all the cultures that are under the King's dominion obey his edict, and forsake each one of them the religion of his fathers, yet will I and my sons and my people abide by the covenant of our fathers." (I Maccabees 2:19f) As we kindle these lights we are adding our names and lives to the chain of centuries of Jews faithful to the duties of our religion.

2nd Night

MARTYRDOM

In the Maccabees' story we read of Hannah and her seven sons who fought and died in their yearning for freedom. Often has our history been stained with the tears and blood of our people. Often has the world exacted a high price for the privilege of prayer and worship. We sit in awe of those who paid this price for we wonder what we would have done in their place. In our age of confusion and doubt we search for ultimate causes which elude

us. May we be blessed with insight that we might find our ideals, and with courage that we might pursue them. May we be as the followers of Judah Maccabee who were prepared to give their lives in the struggle to insure a meaningful life.

3rd Night

PEACE AND WAR

(Read Responsively)

How long, O Lord, shall I cry, and you will not hear? I cry unto You of violence, and You do not save. Why do You show me evil, and why are destruction and violence before me?

May the nations realize that the triumphs of war turn to ashes, and that justice and righteousness are better than conquest and dominion.

The Haftarah reading during Chanukah reminds us that: "Not by might, nor by power but by My spirit, says the Lord of the Universe."

Is not our land to be a haven for the lovers of peace? "Give me your tired, your poor, your huddled masses yearning to breathe free" — free from the chains of fear and war.

Let the glories of a just, righteous and God-fearing people increase from age to age. Enlighten with Your wisdom those whom the people have set in authority. "Seek peace and pursue it; seek it in your own place and pursue it in another."

4 Night

UNITY

The blessing of Chanukah has traveled more than 2000 years to our day. It speaks of a father and sons who united to save their people from slavery to alien gods. To read of the Maccabees who faced life as a single unit reveals to us the beauty of such a home. It reflects the realization of the biblical hope that the hearts of the children be turned to the parents, and the hearts of the parents be turned to the children. Such a hope is meant for outside the home as well as inside. Too often do we build walls instead of bridges — between the generations whether they have the same name or not, between races, between religions. For the Maccabean victory to have meaning today, we must continue the struggle for peace and communication between those whose ideas or appearance or deeds differ. Let our Chanukah signify unity in our home, and our land.

5th Night

THE PEOPLE ISRAEL

The kindling of these lights not only links us to the millions of Jews whose lives are now past history, but also binds us to our brethren of today scattered across the face of the globe. Their joy this moment is ours. Their personal struggle to make of their religion something uplifting and meaningful, this is our struggle too. And their sorrow is also ours for we are of one body and soul. If the left arm is struck, the head registers pain and the right arm lashes out in retaliation. If Israel is besieged, American Jews rally. If Soviet Jewry desires prayer-books, English Jews send them. And if we ever feel this kinship lessening, the world and our hearts will remind us of it for as our heritage has said: all members of the people Israel are bound

together, each to each. May all Chanukah lights shine from home to home, country to country in an eternal chain of sensitive souls.

6th Night

GOD

Who is the God whom we praise today, who prompted wondrous acts in ages past? He is the God who presents us with deeds by which we might sanctify our lives. A rabbi once said: "Know what is above you. But what is this that is above you? It is the form we symbolically shape when we serve God with true and fervent hearts. Such service shapes a human form for our Creator. When a person is charitable and willingly serves others out of love, he contributes to the form of God's right hand. And when a person fights in the ranks of God and drives evil away, he contributes to the form of His left hand." You are to be praised, Lord our God, for presenting to us a religion which allows us to sanctify ourselves as we glorify you.

7th Night

UNDERSTANDING

Have you ever stopped to notice the dancing flame of a candle reflected in the eyes of another person? Our Chanukah lights tonight are outside us and also within the souls of those about us. So too when we look at another, we see ourselves in miniature. When we judge others, we are judging ourselves. The

Chassidic Jews tell this story: "A person is like a tree. If you stand in front of a tree, and watch it constantly to see how it grows — to see how much it has grown, you will see nothing. But tend it at all times, prune it and water it, and in good time it will grow and be seen as worthy. It is the same with a person — it is not right to examine him hour after hour to see how much has been added to his stature. Let him live, and he will thrive and grow." May the candles of Chanukah prod us to see others as we see ourselves, to understand rather than condemn. Let us be free to enjoy everyone.

8th Night

THAT WHICH ENDURES

The light of these candles burns, briefly, flickers and is gone. Indeed, all we have and prize truly "is but lent to us". To use these passing objects to enrich our lives is the most we are able to accomplish, and often we fail even at this. Shall we not try to set our actions and thoughts into perspective knowing how easily the present is lost? Let us hold firmly to the truly worthy in life, and echo these hopes of the martyr and poet, Hannah Senesch: "O Lord, my Lord, I pray that these things never end; the sand and the sea, the rush of the waters; the crash of the heavens; the prayer of man." We pray, O Lord, that the light of our lives may find its permanence in You.

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The Laser From Jerusalem

By NAOMI RAGEN

A six-month-old baby was brought to Tel Hashomer Hospital with a growth of the size and hardness of a new tennis ball attached to his left shoulder bone. Using a unique new medical technology developed in Israel, surgeons Farine and Horoszowski passed a beam of light from a surgical laser over the growth, removing it completely. The infant suffered minimal pain afterwards and within a few days began to move his arm. Now, one year later, it is difficult to tell which arm had the operation.

The laser beam, long relegated to the pages of science fiction as a disintegrating "death ray," has been transformed into a miraculous "light scalpel" through the combined effort of two Israelis, plastic surgeon Dr. Isaac Kaplan, and engineer Uzi Sharon. Their creation, and namesake, the "Sharplan 791," is a surgical laser that is making it increasingly possible for surgeons throughout the world to use the laser as a ray of life for many critical cases.

WHILE THE WORD laser evokes a dark, mysteriously destructive force in most minds, it is actually nothing more than a strong beam of light of tremendous energy that is completely absorbed by water. Laser is an acronym for "Light Amplification by Stimulated

Emission of Radiation." In the Israeli laser, a current is passed through a long glass tube filled with carbon dioxide gas. On either side of the tube are two mirrors which reflect the particles back and forth, working up tremendous speed and energy. The beam is produced by allowing the photons to flow out of a small hole at one end, from which they are directed at the target through an apparatus looking prosaically like a dentist's drill (without the drill).

What allows this high intensity light its unique medical uses, is the fact that the human body is composed of 70-90% water. Thus, a beam of laser light directed towards the body will actually turn the part it touches to vapor, without having an effect on surrounding tissue and, at the same time, sealing off surrounding blood vessels. The result is surgery of breathtaking precision, complete sterility, and little or no bleeding.

OTHER BENEFITS of laser surgery can be illustrated by the case of TV producer Giovanni Manchini of Italy, who was rushed via Presidential jet for emergency brain surgery under laser expert Dr. Franz Hephner of Austria. Using the "Sharplan," Dr. Hephner successfully removed a malignant tumor the size of a baby's fist from the left side of Manchini's brain. The

laser's precision and its ability to seal off blood vessels and lymphatics, makes it ideal for confined areas such as the brain, eye, or throat, and reduces the possibility of malignant cells spreading to other parts of the body. Moreover, the use of the laser enables monitoring of the heart and brain during surgery, since there is no electrical stimulus to interfere with equipment.

Dr. Uri Zeligson, head of the Israel Haemophiliac Association, and Director of Israel's Haemophiliac Clinic, remembers his reaction when colleagues first introduced him to the light scalpel. "I said to myself, this is just what we've been looking for." Using the laser instead of a tourniquet, he and his associates have been performing orthopaedic surgery on haemophiliacs since 1975. Use of the laser not only reduces the risks to "bleeders," but also the tremendous cost of providing anti-bleeding medication, which can run into tens of thousands of dollars for even minor surgery.

SERIOUS EXPLORATION into the possibilities of laser surgery began in 1971 at Tel Aviv's Beilinson Hospital. Prof. Isaac Kaplan acquired an American surgical laser in order to test its ability to remove burnt skin tissue without blood loss. He was disappointed in the machine, but not in the results of his

(Continued on next page)

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The Laser From Jerusalem

(Continued from previous page)

research. Uzi Sharon, who had been called in frequently to fix the American machine, agreed to work with Dr. Kaplan in producing a sophisticated surgical laser that would eliminate the crudities of the existing model.

Moving an old army cot into an empty factory, Sharon ate, slept, and lived with the nuts and bolts, glass tubes and metal parts of his creation, only taking out time for daily discussions with Dr. Kaplan. Only 70 days later, the machine was ready for use, having corrected the prototype's most serious drawbacks. First, the diameter of light touching the patient was twenty times

smaller than the American model, with only one focal point instead of several, making it far more precise. Secondly, Sharon introduced an elongated arm into the machine so that the unit could be placed far enough from the patient's bed not to require sterilization.

LASER INDUSTRIES, LTD., of Tel Aviv which manufactures the "Sharplan," is continuously adding improvements according to the suggestions of surgeons who are using the equipment. The latest is an attachment to the regular model which includes a microscope and a remote control arm, so that surgeons can aim the laser with unheard of precision unhampered even by a shaking hand. Although an American microsurgical laser exists, only the Israel model allows for both regular and microsurgery.

Since May 1974, over 50 "Sharplans" have been installed all over the world, and over 5,000 clinical operations performed. Despite the successes, Laser Industries marketing manager points out the special difficulties of selling the light scalpel. "Surgeons are the most conservative people in the world. That's, as it should be; after all, they're dealing with human lives. It will take five to eight years, but I believe we are at the beginning of a real revolution. The potential of the laser has really not been tapped yet."

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